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VOL. XIV. No. 4. CHICAGO, SATURDAY, APRIL 25, 1891. WHOLE No. 651.

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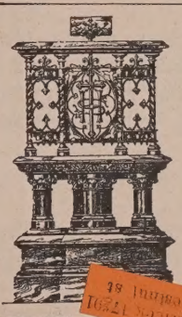

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The Living Church.

SATURDAY, APRIL 25, 1891.

HYMN.

BY JOSEPHINE SMITH WOOD.

From a "Collect after Communion" found in ancient Syriac liturgy.

Thy soldiers grant, O Saviour dear,
Hereafter Thy sweet peace,
That we, who fight Thy battles here,
May then find sure surcease.

May eyes, which here have looked on Thee
In sacrament of love,
Thy blessed hope's fruition see,
In heavenly courts above;

And tongues, which here have sung Thy praise,
Make always truth to speak,
Fill them with kindly words to raise
Thy servants faint and weak.

O bring the feet which stood aright
Within Thy holy place,
To walk within the land of light,
Endued with heavenly grace.

Who on Thy living Body feed
By that blest Food restored
To newer life, be theirs indeed
To dwell with Thee, dear Lord:

Where, reigning with the Holy Ghost
And Father evermore,
Thou livest King, th' angelic host
Unceasingly adore.

Newark, N. J.

THE new Suffragan Bishop of Hull is the eighteenth creation of the kind, no fewer than fourteen of these having come into existence within the past four or five years.

THE English papers state that Bishop Doane, of the American Church, has contributed 50,000 francs towards the construction of a Liberal Catholic church at Lucerne, on condition that the American Episcopalians may freely hold their religious services therein.

THE special mission clergy appointed by the Bishop of Chester, are sending out a van driven by a trustworthy agent, who will deliver addresses in market places and country villages whilst selling pure and healthy literature.

AT a meeting of the Building Committee of the new cathedral for Newcastle, Australia, on Jan. 28th, it was decided to invite tenders for pulling down the old building and stacking the material. Christ church, Newcastle, which is about to be demolished, is the oldest church in Australia. It dates from the year 1817.

AN important scheme has just been inaugurated by the Archbishop of Canterbury by which a more systematic and equal division of labor among the Canterbury cathedral clergy is brought about. The new arrangement more particularly affects the preaching arrangements at the afternoon services, and as a result of its adoption, the honorary canons, six preachers, in fact all the members of what, if the Bishop of Carlisle's Bill is enacted, will become the greater chapter, will come regularly into residence.

THE venerable Father Himes writes us: "I am still in health and doing all the work of other years. But I am rather inclined to close up my mission work and retire from active labor. I was born in 1805, and so will be 86 May 19th. I would be glad to hear on my birthday, from any friends of our mission work on the frontier, where I have served for twelve years under Bishops Clarkson and Hare in Dakota. I have but a short time to live, but what time remains I wish to continue in the service of the Church where I may be useful to the mission work in casual labor."

WE announced in a previous issue that Father Puller had been elected by the Synod of the South African Church to the bishopric of Zululand. Since that announcement was made, however, the Metropolitan of Capetown and the Bishop of Carlisle, who had written to the Superior of the S. S. J. E., asking his consent to Father Puller's acceptance of the office, have received a decided refusal to their request. Father Puller, it seems, cannot at present be spared from his duties in the mother house, for he was appointed at the General Chapter of the society in June last to the office of Master of the Novices, and was sent back to Capetown only to close his work there before commencing his new duties at home.

THE Dean of St. Paul's has written to *The Times:* "The Liddon Memorial Fund has now reached a position to which I should be glad to be allowed to call the attention of your readers, more especially as I think there are still some misconceptions concerning it. Rather more than £10,000 has been subscribed. This will not suffice for more than three students of theology, and it is hoped that far more than that number of well-prepared scholars will be anxious to remain for two or three years in Oxford after taking their degree, to pursue their studies. There is an idea that the studentships will be limited to members of Keble College. This is a mistake. They will be open to all Oxford graduates in honors, and will not be more connected with Keble than with any other college. The only functions that the authorities of Keble College will discharge with respect to these studentships is, that they will select the examiners who will elect the students and the tutor to superintend their studies; but the tutor, as well as the students, may belong to any college. It is very desirable for the fund to be considerably increased, in order to stimulate the study of theology in Oxford, and it is hoped that larger funds may yet be contributed."

AT a meeting of the Board of Managers of Missions, April 14th, communications were received from the Presiding Bishop, one of which announced that Mr. Chapman's election to the episcopate of Alaska had failed to be confirmed, twenty-one of the Standing Committees refusing confirmation, all of whom said that the refusal was not on personal, but simply on canonical, grounds. Another letter nominated the Rev. William B. Gordon, for a year from the expiration of his present appointment in Mexico. The Rev. Jules L. Prevost, who was graduated at the Philadelphia Divinity School a year ago, and spent last summer in Alaska studying the work there, was appointed missionary to serve on the Yukon River, and will sail from San Francisco about the middle of May. The secretary of the Standing Committee in Japan and all the members of the Mission heard from by this mail, express their great gratification at the appointment by the House of Bishops of Bishop Hare. He was to be given a reception by the Japanese Christians in Tokyo, which they have arranged for upon their own motion. These letters state that there will be no question touching Bishop Hare's jurisdiction in the work of our own Mission, and that Bishop Bickersteth (of the English Church) is much relieved that an American Bishop is to share with him the responsibility in the Synod of the Japan Church. A letter from the Rev. Mr. Tyng presses the supreme importance at this time of the proper training of the students in theology, and says that this is one of the questions that will be urged before the Mission Conference, which by this time has been held. The following resolution was adopted with regard to the Church Missions house:

Resolved, That the site now owned by the society, Nos. 279, 281, and 283 Fourth ave., be disposed of with a view to the acquisition of another site for the Church Missions house.

It also referred to the committee on building the house to seek for another and, under present circumstances, more eligible site.

THE quaint ceremonies which accompany the distribution of the Royal Maundy were seen on Thursday in Holy week, to have lost nothing of their impressiveness by being transferred from the now secularized chapel at Whitehall to Westminster Abbey, where so large a clerical and musical staff is ready to lend an added dignity to the observance of the time-honored custom. The procession formed in the nave and entered the choir about one o'clock, the clergy of the Abbey being followed by a Yeoman of the Guard carrying the dish containing the alms, which he placed on a table in front of the sacrarum. Then came the Bishop of Ely, as Lord High Almoner, and with him the Sub-Almoner and the secretaries, and children of the Royal Almonry carrying bouquets, for whom places were reserved within the altar rails, the Bishop and his assistant being on either side of the Holy Table. A detachment of yeomen brought up the rear. The service consisted of the Confession and Absolution, followed by the 91st Psalm. A lesson and collect were read relative to the washing of the disciples' feet at the Last Supper, and the choir sang an anthem, after which the first distribution took place, 35*s* being given to each woman, and 45*s* to each man. Another anthem, sung without accompaniment, preceded the second distribution, which was made in red purses containing 50*s* each, and white ones containing in silver as many pence as the Queen is years of age. Two more anthems and a lesson, together with the prayer for the Queen and two other collects, led up to the Old Hundredth Psalm, after which the blessing was pronounced. The Empress Frederick was among the numerous congregation present. The recipients of the Royal bounty numbered over 140, the number of those of each sex corresponding with the years of the Queen's age.

WE have received the following from the Bishop of Fond du Lac:

The Standing Committee have certified to the Bishop, according to the provisions of Canon 6, Title ii, that in their judgment the Rev. Rene Vilatte has abandoned the communion of this Church, and has also refused to obey the Bishop of Fond du Lac, who, according to his ordination vow, has the charge and government over him. The Rev. Rene Vilatte has been suspended for six months, and will be, at the end of that period, in accordance to the provisions of the canon, *deposed*, which term is equivalent in our canon law to being *degraded* from the priesthood.

Bishop Herzog, of Berne, who acted as the agent of Bishop J. Hobart Brown in ordaining R. Vilatte, and who administered to him the oath of obedience, which Vilatte took to the Bishop of Fond du Lac and his successors, has most strongly condemned R. Vilatte's course, and refuses to have any communication with him.

At present, R. Vilatte is still at Dykesville, and refuses to vacate the church and mission house, the property of which is in the trustees of the diocese of Fond du Lac. He claims to have the support and sympathy of the Russian Bishop Vladimir, and has invited him to visit our church at Dykesville.

It is, seemingly, inconsistent for the Old Catholics of Holland, under the Archbishop of Utrecht, to be asking for pecuniary aid from Anglicans in England and America for work in France and elsewhere, and yet be up-holding a person like R. Vilatte, who styles himself a Bishop-elect, and is doing what he can to break up our missions, and is holding on to property which belongs to our Church.

To prevent misapprehension, it is to be said that there are two churches using the Old Catholic service, and which are popularly known as the old Catholic Mission in Wisconsin. The one at Little Sturgeon, where the movement began, continues as it was in the time of Bishop Brown, and under its old Catholic priest, is loyal to the Bishop of Fond du Lac.

Neither of these churches have more than thirty or forty poor families connected with them. They represent, with some adherents in other places, about the strength of the movement, which has, in the ambitious designs of R. Vilatte, been greatly exaggerated. Any contributions should be sent to the Bishop of the diocese. Any aid given otherwise only helps to sustain a schism.

CHARLES C. GRAFTON,
Bishop of Fond du Lac.

THE CHURCH OF ENGLAND.

FROM OUR CORRESPONDENT

LONDON, April 9th.

The Easter festival is over; its annual recurrence affords an opportunity to the individual layman, to the parish priest, to the diocesan, to the whole Church, to examine into the spiritual progress or decline made since the last festival. There are many indications of a general advance of Church life in the country, with one important exception to which I must refer later on. It is not so much in the increased development of either doctrinal or ritual extremes, that the advance is to be seen, as in the wholesale levelling-up from the lower type of service, re-

presented by such outward symbols and customs as the use of black gown, mixed choir, infrequent Communions, closed and pewed-up churches, to the higher type of service to be seen in the more active and better served of our cathedrals,such for instance as St. Paul's, here in London; and slow but surely is the conception of the Holy Eucharist as the highest act of Christian worship more widely received and understood now than formerly. It is difficult to say whether the practice of evening Communions is on the increase or not, the probability is unfortunately on the wrong side, but there is some compensation in the certain knowledge of the increase of early Communions and the greatly increased reverence for the service. Good Friday, too, is a day far better observed now than it was twenty, or even ten, years ago. Of course, it is largely given over to holiday-making, but those churches which afford the opportunity of frequent devotional services—and they are the large majority now—are filled, in many instances are overflowing, with devout congregations. The service of the Three Hours is now the rule, rather than the exception, and many of the bishops, as well as other dignitaries, have conducted the meditations this year, while one or two cathedrals may be added to the list of those diocesan churches which have added this to their regular list of services.

Unfortunately, with the increased opportunities for devotion, there is one serious matter which tends to a pessimistic view of the Church's progress. I refer to the Confirmation statistics. From an unofficial list compiled from the diocesan returns for 1890, it would appear that there is a serious falling-off in the number of candidates presented. For many years past there has been a small but noticeable increase, but in 1890 there is an unaccountable and surprising drop of about 28,000. There is no disguising the disagreeableness of this fact. Some consolation is afforded by taking an average of the last three years with the three years immediately preceding—a perfectly legitimate course, because in many dioceses the bishops arrange their Confirmations in such a way that a parish may only get visited once in three years, and so it happens that the towns are visited one year, and the rural parishes, with small and scattered populations, another, and the difference in point of numbers between the two must needs be very considerable. Taking then the triennial period 1888-90, and comparing it with the three years 1885-87, the average number of candidates presented in the former was 214,496, and in the latter 209,260, an advance of nearly three per cent. But this increase is unfortunately far behind the annual increase of the last ten years. The serious falling off in the past year is accounted for by some to the vacancies by death or resignation in many of the sees, and no doubt the organization in those dioceses has been seriously interfered with in this way, but the explanation is not so satisfactory as one could wish. The greatest increase is to be seen in Wales, where the Church is reviving itself in a marvellous way, and the most noticeable decrease is seen in Cornwall, which is a sad disappointment to those who regarded the foundation of the see of Truro as likely to bring about a better Church feeling in this stronghold of dissent. The population has certainly diminished of late years, and the Bishop has been ill for a long period, so that it is scarcely just to make too much of the comparison between this and the other English dioceses.

The Archbishop of York, transferred lately from the see of Peterborough, and the new Bishop of Worcester, ex-dean of Peterborough, have both been enthroned in their sees, and the occasions have been marked by the usual series of congratulatory addresses from civic and religious bodies with speeches in reply. It is curious to note the tone of the two prelates in their replies to Nonconformist addresses of welcome. Archbishop Magee, very sensibly, though quite unintentionally, snubs his late dean for uttering those "unreal platitudes" about "sinking their minor differences," or "there being nothing which divides us save a few external forms of no real importance," etc., etc., which constituted the principal part of Bishop Perowne's reply. The Archbishop says: "Those who use such language seem to me wholly unconscious of the condemnation which they are pronouncing on themselves as they use it. They forget that if the differences which divide us are really small, there ought to have been no separation; while if they are really great, they cannot be sunk or ignored." This plain-speaking is very refreshing after the flabby utterances of Dr. Perowne and others of his school of thought.

The Church of England is busily occupied at this time with considering several schemes for making more of the superabundant lay help at its disposal. Strange that this should be so at a time when the Methodists have only just concluded celebrating the centenary of the founder of their society.

The Brotherhood of St. Paul, to which I referred in my last letter, is now established in a poor parish in North-west London. It begins modestly, and is an experiment which will be very critically watched. The Church Army, a colorable imitation of the Salvation Army, without some of Mr. Booth's more objectionable features, sends out lay-agents, principally men of the artisan class, to work under the parochial clergy. In many cases, their work has been very successful in getting hold of those beyond the reach of the ordinary ministrations of the clergy. Just now, the Army is actively engaged in establishing "Labor Homes" in connection with their labor scheme, which they claim to have originated a whole twelvemonth before the "General" of the other Army set his on foot. These homes appear to be very useful institutions; it is claimed for them that 60 per cent. of the inmates are restored to self-respect, and to permanent employment. But these figures, I fancy, won't bear very minute examination.

A more striking departure, however, in the matter of lay help, was the "setting apart," at a special service held recently in St. Paul's cathedral of sixteen laymen as an order of Diocesan Lay Readers for the diocese of London. The members of this new order are gentlemen well known in Church circles, and every confidence is to be placed in their candidature. Their duties are to conduct services in unconsecrated places, and "such extra services" in churches as the bishop and incumbent approve of. This is another experiment which will need watching very closely.

The appeal of the Church Association from the Archbishop's judgment to the Privy Council is expected to come up for hearing after Whitsuntide. The Bishop of Lincoln will certainly not appear either in person or by counsel. Meanwhile the Bishop of Litchfield has just delivered in synod an address in which he counsels submission to the Archbishop's rulings, a course which does not find favor with the whole of the High Church party, much as I believe it would please them to adopt it, so desirous are they of a cessation of litigation. But the principle of the jurisdiction is of so vital a nature to the future well-being of the Church, that they insist upon ignoring the judgment, in spite of its all but entirely favorable findings on their side. There are some indications of a split in the ranks of the English Church Union in the matter; the Rev. Allen Whitworth, of All Saints', Margaret st., having been nominated for a seat in the Council, it is proposed at the annual meeting in June to run another candidate, because Mr. Whitworth has thought well to curtail his ritual in accordance with the judgment. The opposition to his candidature is not at present very serious, but I think it is growing, and Lord Halifax will have to do something if he wishes to save the Union from internal dissension.

The Liverpool ritual case is again to the fore. Once more is the Rev. J. Bell-Cox of St. Margaret's, Prince's Road, to be attacked by his old foe, Mr. Hakes, the belligerent Protestant of that city. It will be remembered that Mr. Cox underwent imprisonment rather than submit to the jurisdiction of Lord Penzance's tribunal. His release was brought about by a technical flaw being found in the writ by which he was arrested, and after the matter had been taken from court to court on appeal, the House of Lords finally upheld the decision which brought about his release, and the matter then rested for a brief space. Mr. Hakes now determines to renew the proceedings,and he proposes (such is his course of procedure, I believe), to demand from Lord Penzance another order for committal of the defendant upon the original monition issued by him, which forbade Mr. Cox performing service for a certain period. It is not likely that Mr. Cox will take any notice of Lord Penzance or his court,and will rather, as he has already done, undergo imprisonment. The reverend gentleman was preaching in London in Passion Week, and in an interview I had with him, he appeared to be determined as ever to fight the matter out to the end. Since then, however, he has been in correspondence with Mr. Hakes in order to try and effect a compromise. Mr. Cox in his initiatory letter suggests to Mr. Hakes that for the sake of peace he should abstain from further proceedings on the condition that the ritual at St. Margaret's is conformed to the ruling of the Archbishop's judgment, wherever its ruling is contravened in the ritual in use at the church. Mr. Hakes replies in an amicable spirit, suggesting a more specific undertaking in regard to certain acts, and Mr. Cox replies by again renewing his offer to submit to the judgment. Mr. Hakes then suggests the arbitration of the Bishop of Liverpool, and (as it is only reasonable he should, considering the pronounced views of his lordsh p), Mr. Cox suggests the Archbishop of York instead. This Mr. Hakes rejects, and the correspondence closes with an intimation from Mr. Cox that further correspondence would be useless. There the matter ends for the present, the next scene will probably be Lord Penzance's court at York. The correspondence is useful if only to show to the world at large how false is the cry of the Puritanical party,when they pretend that all they want is strict obedience to the law. Mr. Cox offers to submit to the ruling of the Archbishop's Court, or even to the arbitration of his own Archbishop. Mr. Hakes declines because the result would be not in accordance with his own opinions. He trusts his case to the Privy Council, a quivering reed indeed to put one's faith in, judging from past experience, and as Mr. Hakes will probably find to his cost when their next decision comes to be pronounced.

Convocation of York is sitting this week under the presidency of the new Archbishop. The suggestion of an alliance between the convocations of the two provinces to form a National Synod, occupied the greater part of the President's address. The chief business transacted was the consideration of the Clergy Discipline (Immorality) Bill now before Parliament, which has caused quite a flutter in Church circles, because many regard one of its provisions, which provides that when a criminous priest has been condemned by a secular court, he shall on pronouncement of sentence be *ipso facto* deprived of his benefice without the matter coming before the bishop or the Bishop's Court, as of a decidedly Erasti an char acter.

Father Page, S. S. J. E., has just published a letter giving his experiences of a journey to America last month, to effect the withdrawal of the members of his society from St. Clement's, Philadelphia. Commenting on the step thus taken, he asks: "Are not some of our religious communities at home enfeebling their life, perhaps, almost imperilling their existence, by the too great separation of their members in small numbers for good works of various kinds, to the almost necessary consequent neglect of the cultivation of the life on community principles to which they are avowed." This is a question which needs to be seriously considered.

Talking of the Cowley Fathers, reminds me to mention that Father Puller, whose nomination to the Bishopric of Zululand, I mentioned in my last letter, has declined, his Superior, in spite of the representations of the Metropolitan of Capetown, and the Bishop of Carlisle, finding that he cannot be spared from Cowley, where he has been appointed to the office of Master of the Novices.

CHICAGO.

Wm. E. McLAREN, D.D., D.C.L., Bishop.

On the second Sunday after Easter, the Bishop confirmed 19 persons at the morning service in St. Paul's church, Kankakee. In the evening at St. Paul's, Kenwood, he confirmed 25. Here plans for a new church are taking definite shape. They involve the sale of the present property and removal a block or two west.

CITY.—The corner stone of St. Alban's church was laid by the Bishop on the afternoon of Friday, April 17th. The edifice is to be located at 4336 and 4338 Prairie avenue, and will be the religious home of a prosperous congregation, which has in about six months grown to such proportions as to require commodious quarters. The congregation numbers about 100, with 79 communicants, and at the appointed time a large number of these had gathered around the head-stone of the corner, which, a heavy block of Bedford buff stone, swung from a derrick a foot or so above its final resting place. The Rev. George W. Knapp, rector of the church, with the Rev.Messrs. Charles H. Bixby, of St. Paul's; W. W. Wilson, of St. Mark's; Henry Kinney, of the Holy Trinity; H. G. Moore, of St. Philip's, and Henry G. Perry, were present. The hymn: "The Church's One Foundation," was sung, and then Bishop McLaren read the service for the ceremony of corner-stone laying, the congregation joining with the clergy in the responses. At the appointed place the Bishop placed beneath the stone a box containing the constitution and by-laws of the diocese, the history of the parish, and copies of THE LIVING CHURCH and *The Diocese*. Then the corner-stone was lowered to its place in the bed of mortar spread by the Bishop, and the choir sang the "*Gloria in Excelsis*." Then Bishop McLaren made a brief address, congratulating the laymen and laywomen on the courage shown in undertaking so soon to rear their own church home. He congratulated the rector on having an enterprising and ambitious congregation, and prophesied success to St. Alban's church. The new church will be built of Bedford buff stone, and the interior will be finished in antique oak. It will seat 500 people, will cost $8,000, and is expected to be ready for occupancy by July 1st.

The new children's ward in St. Luke's Hospital named the Florence Ward after the daughter of Mr. and Mrs. George M. Pullman, was formally opened on Friday, April 17th, by a service with an address by the Rev. Dr. Locke. It consists of three dormitories, a large dining and play room,operating room,closets,and bathrooms. Of the dormitories one containing four beds is for larger boys, the other two, each with nine beds, are for boys and girls respectively. The "Churchman Cot" is No. 18, in the girls' room. Besides, there are two other memorial cots, the George Plant Locke, and the one in memory of Mr. N. K. Fairbank's child. The furnishing of this whole ward is an unsolicited gift of Mr. Pullman's. The ward formerly used for the children is being refitted; three of the rooms at the expense of Mrs. N. K.Fairbank, and the fourth by the nurses of the Blue Cross. This ward when completed will be named St. John's Ward and will be used for pay patients only. Two or three wards in the Johnston wing remain unfurnished for the want of means, though the demand for beds is greatly in excess of the supply. Constantly patients have to be refused admittance solely for want of room and accommodation.

SYCAMORE.—On the 14th of April Bishop McLaren administered the holy rite of Confirmation at his diocesan school for girls at Sycamore. There were 17 candidates, all pupils of the school, presented to

the Bishop by the rector, the Rev. Dr. Fleetwood. In the evening the Bishop visited St.Peter's church,in the same city, and said the benediction service over the new marble altar recently put in as a memorial to Mrs. J. S. Waterman. In her life-time she ministered here as "a servant of the Church," and her husband put up the walls of the beautiful stone church in his life-time, and willed, at the decease of his wife, property valued at $10,000 to endow the parish. The Rev. Dr. Fleetwood, the rector, assisted the Bishop, and the girls of Waterman Hall rendered the music.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY—The clerical protest against the uncanonical practices of the Rev. Drs. R. Heber Newton and Rainsford,which has already been referred to in these columns, was given to the public on Monday. It reads as follows:

To the Rt. Rev. the Bishop of New York:

WHEREAS, the rectors of several parishes in the city of New York, during the season of Lent, 1890,did invite persons not duly licensed or ordained accordirg to the laws governing the Protestant Episcopal Church in the United States of America, to officiate in their congregations, by delivering sermons or public addresses, and did thereby cause scandal and give pain to many of the clergy and laity of this diocese;

AND WHEREAS, during the present season of Lent similar invitations have been given and accepted, and similar proceedings have continued and appear likely to continue; by reason of which the impression has widely spread that the clergy and laity of this diocese are indifferent to the said proceedings, or approve them;

Therefore we,whose names are here-under written, mindful of our responsibility to Christ and to the Church at large, and constrained by the conviction that a duty now devolves on us in the premises, do hereby solemnly remonstrate against the said action of certain rectors of parishes in this city, as introducing into their pulpits preachers who, whatever may be their qualifications of piety or learning, are not responsible to the Church for the doctrine which they teach, and as being in direct contravention of the law of this Church, as expressed in Title I, Canon XIV of the Digest of Canons of the General Convention, as follows:

No minister in charge of any congregation of this Church, or in case of vacancy or absence, no church wardens, vestrymen,or trustees of the congregation, shall permit any person to officiate therein, without sufficient evidence of his being duly licensed or ordained to minister in this church.

And we do moreover remonstrate and protest against the said proceedings as injurious in their effect; tending to foster a spirit of contempt for the authority of the Church, sufficiently manifest already in a growing disregard in some quarters of the Church's standards of faith and worship as well as of order; confusing the conscience in the matter of obedience to law; calculated to retard the restoration of the unity of Christendom; and certain to disturb the peace and harmony which now for many years have happily prevailed among the clergy and congregations of this diocese."

This protest is signed by 106 clergy,being a large majority of the parochial clergy of the diocese. It is also signed by 52 laymen. Among the clergy signing,are the Rev. Dr. E. A. Hoffman, Dean, and all the professors of the General Theological Seminary. Also the names of the Rev. Drs. H. Y. Satterlee, of Calvary, John W. Brown, of St. Thomas', Morgan Dix of Trinity, Thomas Gallaudet, Isaac H. Tuttle, A. B. Beach, Theodore A. Eaton, Thomas R. Harris, secretary of the diocesan convention, Archdeacon Kirkby, Professor J. B. Hopson, of St. Stephen's college,the Rev. Drs. Geo. H. Houghton, A. C. Kimber, W. H. Mills, Jas. Mulchahy, J. W. Shackelford, M. Van Renssalaer, ex-president of Hobart College, and others equally well-known. Among the laymen are Wm. Fitzhugh Whitehouse, Charles Cooper, Thos. F. Cook, M. D., LL. D., Hon. Eldridge T. Gerry, etc. A number of the clergy who did not sign are known to have been in sympathy with the purpose of the remonstrance, and hesitated only on the ground of delicacy.

Efforts are made in some quarters to minimize the importance of the document by pointing out that there are 357 clergy canonically connected with the diocese of New York, and that since "but 106 clergymen" signed the protest, it is to be regarded as of little weight. The fact is that there are only 180 parishes in the diocese, and some 26 missions, several of the latter being combined under one clergymen. The disproportion between the number of parishes and the total number of clergy is due to the presence in this diocese of unusual numbers of unemployed or retired clergymen. The number of clergy signing the protest was in reality 117, all regularly beneficed clergy, or professors in the General Theological Seminary, except nine. Of these nine,one is editor of a leading Church periodical, and others, men of standing. The fact has come out under discussion, that all the clerical members of the Standing Committee of the diocese signed. The number of laymen is commented upon as being small, but if mere numbers had been thought to be desirable it could have been almost indefinitely increased with ease.

The Church Club held its annual dinner at the building of the Reform Club, on Tuesday of last week. Addresses were made by Bishop Potter, the Rev. Drs. Peters and Satterlee, Gen. James Grant Wilson, and Mr. Robert L. Harrison.

Calvary church, of which the Rev. H. Y. Satterlee, D. D., is rector, has raised $16,000 for the purpose of securing a new parish house. This will make the third building of the kind for this working parish.

The Rev. S. De Lancey Townsend, associate rector of the church of All Angels,has been suffering from ill health, and has been obliged to seek rest and recreation in the South. He is staying at Hot Springs, N. C.

A meeting of the Woman's Auxiliary of the Board of Missions was held last Thursday at the hall of the Young Woman's Christian Association. The Ven. Archdeacon Mackay-Smith and the Rev. D. Parker Morgan, D. D., took part in the exercises. Addresses were made by the Rev. F. R. Graves, of China, Miss Sybil Carter, Dr. Dowkott, and Prof. E. P. Thwing.

The annual dinner of the New York Alumni of Trinity College was held at Delmonico's last Thursday evening. The Rev. Dr. Mulchahey presided and acted as toast master. At his right sat the president of the college, the Rev. Geo. Williamson Smith, D.D., LL.D. Letters of regret were read from Bishops Coxe and Niles,President Seth Low, LL. D., of Columbia College,and others. Among those present at the tables were the Rev. Drs. G. S. Mallory, Thomas Gallaudet, E. Winchester Donald, Arthur Brooks, Cornelius B. Smith, Mr. J. A.Beall, president of the Church Club, and other well-known clergymen and laymen. The first speaker was President Smith, who told how Trinity had passed through a crisis in her history, and had been successful in maintaining her place as a college of liberal education. It was not intended to become a university, nor a fitting-school for universities, but would continue its old college life and atmosphere. Additions and improvements had been steadily made, for which a quarter of a million dollars had been raised during the eight years of his presidency. Dean Hoffman, of the General Theological Seminary, spoke to the toast, "The college for the seminary, and the seminary for the college," and said that among the 20 or 30 colleges represented at the seminary, Trinity had taken the highest place in scholarship. The Rev. Dr. Backus made a witty speech on "The relation of the alumnus to the outside world." Mr. J. A. Beall spoke of "Fields of usefulness for educated laymen;" Mr. C. S. Van Zile for "Journalism and the college degree;" the Rev. D. Parker Morgan, D. D., for "Trinity and Oxford," and M. C. Adams for "Hobart, not a rival, but a friend." At the business meeting held before the dinner the following officers were elected: *President*, Mr. John S. Smith; *Vice-Presidents*,the Rev.Dr. B. E. Backus, the Rev. C. H. W. Stocking, Dr. C. D. Scudder, and Mr. B. F. Bixby; *Secretary* and *Treasurer*, Mr. C. S. Coleman; *Executive Committee*, Messrs. Robert Thorne, C. E. Hotchkiss, F. E. Haight, A.C. Hamlin, and Willard Scudder.

Archdeacon Stevens, of Brooklyn, is delivering a special course of lectures on Constitutional History and Law, at the University of New York.

The church of the Holy Sepulchre,which was erected wholly or mainly through the liberality of the Rev. James Tuttle-Smith, D.D., has recently received through him a reduction of its mortgage from $54,000 to $25,000. This parish is at present under the hard-working rectorship of the Rev.Thomas P. Hughes, D.D.

The church of the Holy Trinity, Harlem, has reduced its parish indebtedness by the sum of $5,000.

Plans have been prepared for the alteration of the building recently purchased by the church of the Heavenly Rest from the Howland estate. It is anticipated that the changes will be completed by autumn. The Easter offering of $2,000 was devoted to the sinking fund for gradual payment of the church debt. A memorial window is to be shortly placed in the church in memory of the late Miss McCormick, who was, during her life time, active in the good works of the parish. It is being constructed in England, and the subject is the parable of the Ten Virgins.

On last Tuesday evening,the Rev.Howard MacQueary spoke by invitation before the Nineteenth Century Club, on the subject of "The Religious Problem." Rabbi Gottheil, one of the prominent Jewish rabbis of the city, had been also invited to address the Club on the same theme. Mr. MacQueary, who spoke with such indistinctness of enunciation as to be difficult to understand, explored the wide field of modern unbelief in its various aspects, at considerable length, gave a philosophical statement of what he called his Christian idealism, and in closing made reference to his recent personal experiences in the Church. In referring to the latter subject he stated nothing that has not already been given to the public. The incident, however, was made noteworthy by the remarks of the Rabbi Gottheil, who, after general reference to the theme under discussion, directly attacked the young man, who had just preceded him. He exclaimed with much quiet earnestness, that if he had been a member of a Church in which he had taken his vows, he might have left her, but his lips would forever be sealed against saying one word against a power which he had called his mother. The words were received with loud applause from the Club. He went on to say he could not help such feeling—it might be the Jew in him—the reverence for father and mother was so very deep, but he thought that those who did not feel so were doing a great injury to all religion. His words were again received with applause. Altogether, though Mr. MacQueary was treated with courtesy, it cannot be said that the impression made by him was very favorable, and his address fell somewhat flat.

The church of the Transnguration,known as the "Little church around the corner," though established by its present rector in open fields and in what were at the time the outskirts of the city, is now gradually becoming a down-town parish,which means in New York, a parish of eventually diminished income. Accordingly it is accumulating an endowment to assure permanency, towards which $50,000 has already been contributed. The amount was lately increased by an addition of $2,000.

In St. Mark's church, the assistant, the Rev. R. Cobden, has lately organized a literary society for boys, which numbers about 50 members. A similar organization for girls has also been set in operation and is doing successfully.

The Swedish congregation, under the charge of the Rev. John G. Hammarskold, has received through the agency of the Rev. Dr. Greer, enough money to purchase land for a church building. It is understood that the congregation itself will collect funds for the edifice.

The Easter offerings of Trinity church were devoted to the work of its seaside house for needy children at Islip, L. I.

At the church of the Holy Apostles,nearly $400 was lately raised by special efforts for the Fresh Air Fund and summer recreation of poor children.

A memorial of Mrs. Mary E. Kettell,wife of the rector, has been placed in St. Ann's church, Morrisania, by the gift of the congregation. It is in the form of a tablet, and is placed in the north end of the nave.

The organization of the new Woman's Auxiliary of the Church Temperance Society having been completed, it is understood that the ladies will proceed at once to active work. As a beginning the City Mission Society has offered them a room in Mulberry st., one of the most squalid districts in the city, and effort will be made at an early day, to open a coffee house there.

Last Sunday evening, the Rev. D. Parker Morgan, D.D., of the church of the Heavenly Rest, preached the annual sermon before the St. George Society of New York,in the church of St. John the Evangelist.

At St. Ann's church,the Rev. Dr. G allaudet, rector, the Bishop made a visitation on Sunday afternoon, April 19th, and confirmed a large class. A service for deaf-mutes was held just previous to the Confirmation service.

At All Souls' church last Sunday afternoon, the vested choir, aided by the vested choir of St. Bartholomew's church, rendered the second and third parts of Gounod's Redemption.

SING SING.—The corner-stone of the new Trinity church was laid last Tuesday by Bishop Potter, assisted by the Rev. G. W. Ferguson, and the Rev. J. B. Gibson, the rector, and assistant minister of the parish, VEN. Archdeacon Thomas, D. D., and a number of the neighboring clergy. There was a large gathering of people. The silver trowel used by the Bishop on the occasion was provided by the women of the congregation. The new structure is expected to cost $50,000. It will be gothic and cruciform in style, and constructed of St. Lawrence marble rough hewn. A square tower and belfry will stand at the southwest corner. The sitting capacity will be 574. The chancel will be built and furnished as a memorial of the late Benjamin Moore, who was one of the founders of the parish, and for several years its senior warden.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

Mr. John Totty, lay reader of St. George's chapel, and Mrs. Totty, his faithful coworker, are to leave the city shortly. Their sphere of labor has been among the poor and despised of Port Richmond. About six years ago, two or three meetings were held in a stable, and the mission afterwards met in a cottage. They have now a comfortable church on East Venango street. The average Sunday School attendance is about 120. The mission has been placed in charge of the rector and assistant minister of St. Mark's, Frankford.

PHILADELPHIA.—Work on the new rectory of Grace church, Mt. Airy, commenced a few weeks since, is progressing rapidly. The walls are built of local stone, and, as designed, the structure will cost about $10,000. The parish building, also in course of construction, is located near by, and adjoins the church edifice. The walls of this building are to harmonize with the church; about $12,000 will be expended on this new edifice.

The new parish building for St. John's free church, at Cemetery ave. and Emerald st., will be a handsome and commodious structure, 2½ stories high, 44 feet wide, with a depth of 100 feet. The roof will be an open one. It is to be finished throughout in ash. The architecture will be Gothic, the walls of blue stone from the Frankford quarries. The total seating capacity of the main room, including the gallery, will be about 800; and its probable cost, furnished, is estimated at $10,000, of which fully one-third has been secured.

The alumni of the Episcopal Academy are endeavoring to raise an endowment for the same. At their recent annual meeting, four cheques of $500 each were received by the treasurer for this object.

The managers of the P. E. City Mission have contracted for an addition to the Consumptives' Home, at Chestnut Hill, to cost about $20,000. It will be about 40 by 100 feet, two stories high and basement; the walls will be of local stone, pointed to harmonize with the main building. The work is to be completed by the close of Septem-

ber. This special work of the City Mission has been remembered in the will of the late Henry L. Waln ("Hez"), probated April 15th, by a bequest of $500.

The removal of the church of the Holy Innocents', Tacony, has been determined upon, though considerable opposition was manifested. The new site will be nearer the center of the town.

The Convocation of Germantown met on Tuesday, April 14th, in St. Alban's church, Roxborough, when the sermon was preached by the Rev. Horace F. Fuller. At the missionary meeting in the evening addresses were made by several of the clergy in attendance.

The regular quarterly meeting of the South-east Convocation of Philadelphia was held April 17th, in the church of the Crucifixion, and was opened by a celebration of the Holy Communion. The business meeting convened at 5 P. M., the Rev. L. Bradley in the chair. The committee appointed to examine the work of the Italian mission reported, commending the same. A favorable report was made relative to the Snyder ave. mission (church of the Holy Spirit), and it was stated that all except $350 had been conditionally pledged towards the $5,000 needed for the parish building. A resolution was passed that there shall be elected, annually, at the June meeting, three clergymen, whose duty it shall be to present to the various churches the subject of diocesan missions by delivering sermons therein.

A chapter of the Brotherhood of St. Andrew has been organized by the Rev. Dr. C. Miel in the French church of St. Sauveur.

The honorary degree of Doctor of Divinity was conferred, April 15th, upon the Rev. Robert A. Edwards, rector of the church of St. Matthias, at the 66th annual commencement of the Jefferson Medical College. (This institution possesses university privileges.)

St. Margaret's Home, at Cape May City, N. J., an institution established by philanthropic Philadelphia Churchmen in 1888, to provide a summer home for poor children, has been doing an excellent work ever since. The work is under the charge of the Sisters of St. Margaret. Five gentlemen constitute the Board of Trustees, and there are seven ladies on the Board of Managers. The sum of $13,000 was contributed by kind friends during 1890, and the Managers, in view of constantly growing demands, are anxious to have a still larger amount at their command this year.

BALA.—The church of St. Asaph celebrated its first anniversary on the second Sunday after Easter. The sermon was preached by the Rev. Dr. McVickar, of Holy Trinity, Philadelphia, from the text Exodus xiii: 1-5.

DOWNINGTOWN.—The Rev. Francis E. Arnold, of West Vincent, has been appointed by Bishop Whitaker to take temporary charge of St. James' church in this borough.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—On the morning of the second Sunday after Easter, the Bishop made a visitation to St. James' church, and administered Confirmation.

Bishop Littlejohn confirmed a class of 76 at Christ chapel, the Rev. J. B. Nies, Ph.D., minister in charge, on April 15th, before a large congregation. This is the second year the largest class in the diocese has been presented at this church, and makes an aggregate of 300 confirmed during the four years Dr. Nies has been in charge. The Bishop, in his address, declared that a great work for the Church in his diocese was being done here. Several weeks ago a large and well-appointed building for Sunday school and parish purposes, having an auditorium capable of seating 1,200, was formally dedicated and opened, and is already filled by a Sunday school which had been crowded out of the old building. Dr. Nies and his congregation have much reason to rejoice at the prosperity and success which are attending their efforts.

Bishop Littlejohn visited the church of the Atonement last Sunday evening and confirmed a class of 48, presented by the Rev. Dr. A. C. Bunn, it being one of the largest classes presented in several years.

St. Luke's church has received a splendid gift of six pieces of solid silverware, and a brass font ewer studded with rubies. The silverware is a set of offertory plates and alms receiver, and is very heavy. Each bears an appropriate Scriptural sentence on its edge, while in the centre is the inscription: "Give unto the Lord," encircling a Greek cross. The alms basin is the most costly piece of the whole gift. It bears the inscription: "Cast ye into the treasury of the Lord and He will pour out a blessing." In the center is a relievo in gold of the adoration of the Magi. The scene represents the Holy Family, with the three kings opening their treasures and presenting their gifts to Christ, typical of all offerings to God. Surrounding this are four medallions of the Evangelists, also in gold. The gift also includes a large credence paten for holding the breads before their presentation on the altar.

At All Saints' church, Thursday evening, April 9th, the Bishop confirmed a class of 60 persons, presented by the rector, the Rev. Melville Boyd. The chancel was elaborately decorated with flowers for the occasion. The Easter offerings of this parish amounted to $1,230.

The chapter of St. Andrew's Brotherhood at St. Bartholomew's church, has undertaken visiting among the young men of the neighborhood, especially among members of former Confirmation classes of the parish, or those who have been irregular in church attendance.

Under the energetic rectorship of the Rev. John G. Bacchus, D. D., the building of the church of the Reformation has been repeatedly enlarged. Plans have now been made for an extension of the chancel, a lifting of the roof to a higher elevation, and the erection of a handsome new front to the church. The improvements will make it one of the finest ecclesiastical structures in that portion of the city.

On the third Sunday after Easter, the Rev. Chas. R. Baker began in the church of the Messiah a course of evening lectures to be continued on successive Sunday evenings. The topic of the first lecture was, "Pagan Ireland under the Druids." The successive topics will be, "Early attempts to Christianize Ireland," "St. Patrick's missions in Ireland," "St. Columba's work in Ireland," "Danish invasion of Ireland," "Brian Boru and the triumph of Christianity in Ireland," "The effect of the English conquest on the Irish Church."

On Sunday evening, April 12th, a special musical service was held at the church of the Reformation, by the vested choir, under the leadership of Prof. J. C. Van Olinda, when the following anthems were rendered: Camall's "End of the Sabbath," Shelley's Resurrection, Tours' "God hath appointed a day," and selections from Handel's "Messiah," including the Hallelujah Chorus.

HUNTINGTON.—The chapter of St. Andrew's Brotherhood of St. John's church is in its third year. Beginning with five members, it now has 13, which in a country village is considered good. One is a licensed lay reader, one is looking forward to Holy Orders, two are vestrymen, one a Sunday School superintendent, one a teacher, one organist and choir-master, and three choristers. The chapter meets twice a month with great regularity, and is vigorously at work to interest young men.

MILWAUKEE.

CYRUS P. KNIGHT, D.D., D.C.L., Bishop.

BELOIT.—The Rev. Dr. Royce, rector of St. Paul's church, was laid up with *La Grippe* during the last three weeks in Lent, but he was able to celebrate on Easter Day, 150 receiving. The rector had called for an Easter offering of $250. It amounted to $440. St. Paul's starts out as a free church from April 1st, without a penny of indebtedness. The vested choir, organized over seven years ago, met the high expectations of the congregation on Easter Day. The Knights of Pythias were present in full uniform. On Sunday after Easter, April 5th, the Bishop visited the parish and confirmed a class of 32. These added to the six confirmed Jan. 25th, (being the 50th anniversary of the parish) makes a total of 38, nearly all of them being adults and over one-third of them men. These added to the 14 recently received from other parishes makes a total increase in membership of 52 since January. The Ladies' Guild numbers nearly 100 members, and has been doing a grand work for the poor during the winter. They have also sent out a missionary box. Mrs. Jane Grey, from St. Paul's church, one of the earliest communicants, died in St. John's Home, Mich, March 30th, at the advanced age of 99 years and 8 months. She had been an inmate of the Home nearly 20 years.

KANSAS.

ELISHA S. THOMAS, D. D., Bishop.

APPOINTMENTS OF THE BISHOP.

APRIL.

24. A. M., Ordination, St. John's, Abilene; P. M., Confirmation, St. John's, Abilene.
26. A. M., Post Chapel, Ft. Leavenworth; 3 P. M., St. John's, Leavenworth; 8 P. M., church of St. Paul, Leavenworth.
27. P. M., Vestry Meeting, Kansas City.

MAY.

1. P. M., St. Peter's, Pittsburg.
3. A. M., St. John's Memorial, Parsons; P. M., St. Paul's, Coffeyville.
4. P. M., Grace, Chanute.
7. Grace, Hutchinson.
8. P. M., St. Peter's, Minneapolis.
10. A. M., The Covenant, Junction City.
11. P. M., St. Paul's, Clay Centre.
17. A. M., St. Simon, Topeka; P. M., Good Shepherd, North Topeka.
24. A. M., Ascension church, Burlington.
25. P. M., St. Barnabas', Williamsburg.

NEBRASKA.

GEORGE WORTHINGTON, S.T.D., LL.D., Bishop.

In response to the oft-expressed desire for the appointment of a general missionary, the Rev. W. H. Sparling has entered on the duties of that position.

St. Matthias', Omaha, one of the handsomest stone churches in the West, the appointments of which are remarkably rich and almost ideally perfect, receives its first rector in the person of the Rev. A. W. Macnab, late of Canada, who is rapidly winning his way into the affections of both clergy and laity.

The pretty little church at Geneva, the corner-stone of which was laid in the Fall, was consecrated on April 6th, the sermon being preached by Canon Whitmarsh; 12 were confirmed in the course of the service. The Rev. J. E. Simpson, Canon Scott (rural dean), and the priest in charge, the Rev. J. E. H. Leeds, assisted in the service. The church is very attractive in appearance, the windows peculiarly good, and the whole a marvel of cheapness, creditable to all concerned.

The Bishop is now engaged in his usual round of visitations previous to the annual council of the diocese. With rare exceptions, the Confirmation classes are larger than usual. Last year's drought seriously affected some of our parishes, financially, but with their spiritual life fairly sustained, better things may be anticipated this year. The council meets next month in Lincoln; the rule is to hold the council in the cathedral, the diocesan home, but the citizens of Lincoln have donated property to the diocese which is valued at some $55,000, for the purpose of establishing a diocesan boys' school, and so the council meets in Lincoln this year for the purpose of inspecting the rapidly rising walls and taking possession of its new property.

WESTERN NEW YORK.

ARTHUR CLEVELAND COXE, D.D., LL.D., Bishop.

LANCASTER.—The Bishop visited this parish on Monday, April 13th, and confirmed a class of 9. One member of the class was a gentleman 77 years of age, who had received Holy Baptism a few weeks before. The rest of the class consisted of young people, an equal number of both sexes. Three were members of the choir. There was a large congregation.

CENTRAL PENNSYLVANIA.

M. A. DE WOLFE HOWE, D.D., LL.D., Bishop.
NELSON S. RULISON, D. D. Assistant Bishop.

The Archdeaconry of Harrisburg held its spring session in St. Stephen's church, Harrisburg, Tuesday and Wednesday, April 7 and 8. The opening service was held on Tuesday evening with a sermon by the Rev. S.D.McConnel, D.D., rector of St. Stephen's church, Philadelphia, his theme being "The cultivation and dissemination of righteousness as a motive for the extension of the Church." The Holy Communion was celebrated on Wednesday morning, the sermon being given by the Rev. A. S. Woodle. Business sessions were held both morning and afternoon on Wednesday, at which reports from the different missionaries of the archdeaconry were read, and from the archdeacon and treasurer. These reports were generally of a satisfactory character. The Rev. Messrs. Berghaus, Ware, and Hartman, were appointed a committee to make appropriations and apportionments, to report to the next meeting to be held at St. John's church, Lancaster, in July. A missionary service was held on Wednesday evening, at which addresses were made by the Rev. Mr. Ware, on "The fundamental principles of missionary work;" by the Rev. Mr. Dorwart, on "The missionary spirit essential in individual Christians;" by the Rev. Mr. Pastorius, on "Practical missionary work at home and abroad." Abundant hospitality was extended to the members of the archdeaconry by the Churchmen of Harrisburg, and a pleasant and profitable session was held.

LOUISIANA.

JOHN N. GALLEHER, S.T.D., Bishop.

The 53rd annual council convened in St. Anna's church, New Orleans, Wednesday, April 8th, at 11 A.M. The service began with a processional introit. The altar was beautifully adorned with flowers and illuminated with Eucharistic altar lights. The Rev. W. T. D. Dalzell, S.T.D., was Celebrant, and the Ven. Archdeacon Moore, preacher.

The council organized with the Bishop in the chair, and the Rev. Dr. H. C. Duncan, secretary, and the Rev. Messrs. A. G. Bakewell and U. B. Bowden, assistant secretaries. Because of ill health, the Bishop was unable to preside at more than the opening session, and when the council reassembled at night, the Rev. Dr. W. A. Snively, president of the Standing Committee, was unanimously elected to take this duty. Resolutions of sympathy were unanimously adopted for the Rev. Dr. T. J. Knapp, who, because of sudden illness, was unable to be present. The report of the treasurer of the Protestant Episcopal Association was submitted, showing the following figures: Episcopal Fund, receipts, $1,106.00; expenditures, $1,101.00; Disabled Clergy Fund, receipts, $643.12; expenditures, $530.00; For Widows and Orphans, receipts, $63.45; Support of Missions, receipts, $112.28; Goodrich Fund, receipts, $869.61; expenditures, $300.00. Cash value of the capitals of these funds is as follows: Episcopal Fund, $23,738.50; Disabled Clergy Fund, $6,802.62; Widows and Orphans' Fund, $63.45; Mission Fund, $112.28; Goodrich Fund, $569.61.

At the night session of the second day there was a large representation in attendance and the council proceeded with the election of an assistant bishop. The following communication from the Bishop was read:

BISHOP'S HOME, April 8, 1891

To the Council:

I hereby make request that the council proceed at this pending session to elect an assistant bishop to serve as my co-adjutor in this diocese. My request is based on the medical certificate of Prof. J. B. Elliott, M.D., which is herewith enclosed. I propose to relinquish to the assistant one-half my present salary, and I offer to give him full authority in the general work of the diocese, I performing such duty as my health may permit. Your servant in Christ,

J. N. GALLEHER,
Bishop of Louisiana.

On a rising vote it was ascertained that there were 68 in favor of the election of an assistant, and five against. A resolution anticipatory of the election of an assistant

bishop was offered, in which the selection of any particular church for a cathedral was prohibited. This provoked some discussion and on motion of the Rev. E. W. Hunter, the restrictive clauses were abolished, so that the diocese might have, what is absolutely essential, a cathedral church.

A resolution of sympathy for the Bishop, made by Mr. McGehee, was unanimously passed. The clergy retired to the rectory to cast their ballots and on their return in a few minutes the chairman announced that the choice of the clergy was the Rev. Davis Sessums, rector of Christ church, New Orleans. The laity then retired to the rectory, and in an equally short space of time, announced concurrence with the clergy in their choice. After this speedy, harmonious, and unanimous election the council united in singing the *Gloria in Excelsis*. Dr. Dalzell moved that the Bishop-elect be requested to say a few words, to which Mr. Sessums responded in a quiet, reverent, and dignified manner.

After the service the next morning the Bishop read his annual address. He spoke of his ill health and thanked God that despite his affliction the diocese had gone steadily forward. He thanked the Bishops of Easton and Mississippi for the assistance they had afforded him. He had ordained four persons to the diaconate, the Rev. Messrs. Wm. Hart, J. F. Milbanks, H. L. Fitch, and J. N. Abou, and had attended seven marriages and three funerals. After mentioning many advances in the work of the Church, he said that the diocese during the past year had made gratifying advance in several directions, and the work done by clergy and people, as also that which is now in contemplation, commands thankful recognition. After referring to the losses by removal of several clergy, and by the death of Sister Sarah of the Sisterhood of St. James', he delivered a powerful address.

The following elections then took place: *Treasurer*, Mr. S. M. Phelan; *Chancellor*, Mr. James McConnell; *Registrar*, Rev. A. G. Bakewell. *The Standing Committee*: the Rev. Messrs. W. A. Snively, John Percival, and E. W. Hunter; Messrs. H. V. Ogden, James McConnell, and G. A. Westfeldt. The clerical and lay deputies to the General Convention are the Rev. Messrs. W. A. Snively, H. C. Duncan, W. T. D. Dalzell and W. K. Douglass, and Messrs. H. C. Minor, J. B. McGehee, J. McConnell, and W. P. Johnson; *Alternates:* the Rev. Messrs. W. K. Douglass, U. B. Bowden, A. G. Bakewell and A. S. Clark, and Messrs. Jno. Stone, C. M. Whitney, G. R. Westfeldt, and J. P. Hornor. *Archdeacons:* the Rev. W. K. Douglass, D.D., for Baton Rouge; the Rev. H. C. Duncan, M.A., for Alexandria; the Rev. Jno. Percival, D. D., for New Orleans, and the Rev. Jno. W. Moore for Shreveport. On the last day of the session the following communication was received from the Bishop-elect:

CHRIST CHURCH RECTORY,
New Orleans, La., April 10, 1891.

To the Rev. Dr. W. A. Snively, Chairman of the Committee:

GENTLEMEN:—Permit me to acknowledge the receipt of your communication officially notifying me of my election as assistant bishop of Louisiana.

With each moment I realize more fully the great and sacred import of this call, and impressed at once by its sacredness, and by a deep consciousness of your fraternal confidence, I am endeavoring to reach a right decision.

While I thoroughly appreciate the needs of an immediate response, I feel an obligation to confer with the representatives of my parish before I could promise finally and distinctly an acceptance.

Suffer me, therefore, to express now to the Council through you, the belief that I shall be enabled to accept the election subject to the action of the general Church, and to say that I shall shortly transmit to your committee an ultimate and definite reply.

Humbly praying for the guidance of Almighty God, and for the glory and unity of Holy Church, and commending myself to the prayers of my brethren, I am

Yours, in the fellowship of Christ.
DAVIS SESSUMS.

The Council adjourned to meet on the second Wednesday after Easter, 1892, in Christ church. During the session there were daily Celebrations of the Holy Communion. There were three addresses at the early Celebrations, on "The Necessity of Valid Orders," "The Necessity of Ritual," and "The Necessity of Sacraments." At the general diocesan missionary meeting held on the Sunday night after the council in St. Anna's church, addresses were delivered by the Bishop-elect, the Ven. Archdeacons Duncan and Moore, the Rev. Messrs. H. H. Waters and E. B. Moreno and the Hon. J. B. McGehee. During the session the Bishop ordained to the diaconate Mr. J. F. Milbanks, the Ven. Archdeacon Moore delivering the charge. The Woman's Auxiliary and Junior Auxiliary had their regular meetings at which evidence was afforded of the steady growth of their work.

MASSACHUSETTS.

Instead of having this year the usual service preceding the sessions of the diocesan convention, there will be in its place a memorial service of the late Bishop Paddock in Trinity chapel, Boston, April 29th, with sermon by the Rt. Rev. Thomas M. Clark, D.D., Bishop of Rhode Island. The clergy are expected to appear in their vestments, and the music will be under the direction of Mr. S. B. Whitney of the church of the Advent.

The Eastern Convocation held its 243rd meeting in St. Peter's church, Beverly, the Rev. D. D. Addison, rector, on Tuesday, April 14th. At the celebration of the Holy Communion, the Rev. Edmund S. Rousmaniere preached the sermon. The business meeting followed, and a committee consisting of the Rev. T. F. Fales, the Rev. J. H. Van Buren and the Rev. D. D. Addison, were appointed to draw up suitable resolutions, expressing the feelings of the convocation upon the death of Bishop Paddock and the great loss the diocese and this convocation especially suffered in his demise. At 2:30 P. M., an essay was read upon "The permanent and the progressive elements in the life of the Church," by the Rev. F. Palmer, which provoked general discussion, participated in by the Rev. Messrs. Bedinger, Fales, George Cunningham, Van Buren, Walker, Hyde, Torbert, and Williams. The essay while particularly strong on the permanent elements of the Church, gave a liberty to the progressive ones, which were thought entirely unwarrantable as the conclusion of the Church. The exegesis, thoughtful, scholarly, and profuse in classical lore, was delivered by the Rev. Albert Danker, Ph. D., upon the text, I Cor. ix: 27. The evening session was particularly interesting, with the following addresses: "Christianity, a Universal Religion," by the Rev. Philo W. Sprague; "The Methods of Christianity for realizing this Universal Conception," by the Rev. Augustine Amory; "The Prospect of Christianity becoming a Universal Religion," the Rev. Wm. Lawrence, S. T. D. The next meeting will be at St. John's, Gloucester, some time in June, when all the members anticipate a delightful sail in reaching this old fishing town.

MELROSE.—The Rev. Charles Seymour, D.D., rector of Trinity church, has resigned, and accepted the charge of St. James', S. Groveland. This is an endowed parish and was built by the late E. J. M. Hale, of Haverhill, Mass.

BOSTON.—St. Monica's Hospital under the charge of the Sisters of St. Margaret, has removed from its old site, 75 Phillips st., to 45 Jay st., where there are greater conveniences and an opportunity for its officers to carry on more efficiently the great work that it is destined to do. St. Augustine's church on Anderson st., which is identified with the above work, has raised $8,000 of the $10,000, and a new church will be begun this summer if the full amount can be obtained.

LOWELL.—Outside of his regular parochial work, the rector of St. Anne's has been busy in establishing for the charitable interests of the city three day nurseries. The first of these was organized four years ago and now the third has just been begun with the most encouraging hopes of doing a much-needed work in a neglected portion of the city. It requires about $2,500 annually to carry on this work, and the public are quick to respond to its needs, for already a house for headquarters has been purchased at an outlay of over $3,000, and this has partly been paid for. In addition to the above, Dr. Chambre has made another move for the building of a General Hospital, and three sites are already being considered for its erection. No priest in the diocese is more active than he, in the general welfare of the community, where he is so popular, and where his work has so generally popularized the Church's mission among the poor and unfortunate.

SOUTH LINCOLN.—St. Ann's has greatly improved its chancel by the addition of new furniture, including a brass altar cross, and vases. This parish is now free from debt, and is under the charge of the Rev. W. R. Breed, of Concord.

WALTHAM.—Christ church has received the gift of $2,000 from Mr. R. T. Paine, Jr.

EAST BOSTON.—The Woman's Auxiliary are asking contributions from all the communicants in the diocese for the purpose of furnishing the chancel of the new St. Mary's for sailors, as a memorial of Bishop Paddock.

LEE.—The Rev. F. P. Clark, assistant to the Rev. C. B. Brewster, Grace church, Brooklyn, has accepted a call to the rectorship of St. George's church. This town is four miles equally distant from the great summer resorts, Lenox and Stockbridge.

IOWA.

WM. STEVENS PERRY, D.D., D.C.L., Bishop.

The annual convention is appointed to be held in the cathedral, Davenport, Tuesday, May 12th.

The Convocation of the Northern Deanery was held in St. James' church, Independence, on April 7 and 8. All the clergy but one were present. Tuesday evening, the sermon was by the Rev. Dean Hoyt, S. T. D. The Holy Communion was celebrated on Wednesday morning. The sermon was by the Rev. A. Wetherbee. In the afternoon, the subject, "The Church, the Children's Church," was presented by the Rev. W. B. Walker. Exegesis of St. Matt. xxiii: 3 was given by Dean Hoyt. In the evening, missionary addresses were given by nearly all the clergy. Judging from the interest and work in this deanery, the Church in Iowa is cognizant of her great mission, and is utilizing the authority and power which the Master gave unto her.

INDEPENDENCE.—Easter Day, within the walls of the little church of St. James', there was the beauty and fragrance of flowers. Promptly the voluntary began, changing presently into a prelude, in which could be heard the sounds of the strings and horn, and the choir on both sides of the chancel broke forth in "The strife is o'er, the battle done." After the opening prayers came the anthem of St. Paul, "Christ, our Passover, is sacrificed for us;" and then the choir took up the Psalms antiphonally. Then followed in their places in the service, the *Te Deum*, *Jubilate*, the hymn, "Christ the Lord, is risen today," sung to Mozart's air, the responses to the Commandments to music by Beethoven. The sermon on the Resurrection was an earnest discourse and attentively listened to by a good congregation. Throughout the service the responses were full and hearty, the number of communicants was good, and the offering amounted to over $49. The Sunday school festival in the afternoon was well attended as usual. The report showed that the offerings of the school for the Church year were over $80. The report of the treasurer of the parish shows that instead of the usual deficit which has to be made up by the Easter offering, the parish has a considerable net surplus. Still more satisfactory is the fact that the people of the Church are working in perfect harmony and good will. The Rev. C. Brassington Mee, formerly an assistant priest of Trinity parish, New York, accepted a call to this parish last December.

EASTON.

WM. FORBES ADAMS, D.C.L., Bishop.

EASTON.—On Sunday, the 12th inst., in Christ church, Bishop Adams administered the holy rite of Confirmation to a class of 14, a majority of whom were adults.

DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

Immanuel church, Highlands, the Rev. K. J. Hammond, was crowded at Easter. The morning offerings amounted to $690.67, of which $686.17 was for the "new rectory fund," and $4 50 for the Bishop White Prayer Book Society. The Sunday School anniversary and missionary service was held in the evening, and the offerings, from the various classes, presented, amounted to $63.12 for missions in Mexico and Japan.

Four services were held on Easter Day at Christ church, Delaware City, the Rev. H. L. C. Braddon, consisting of Sunrise Service and Celebration at 6 a. m.; second Celebration and the sermon by the rector at 10:30 a. m; Children's Festival Service at 2:30 p. m.; Evening Prayer and sermon at 7:30 p. m. All the services were well attended. The altar was decked exclusively with Easter and Calla lilies, the chancel flanked with banks of potted plants. The children's Lenten savings amounted to $18 30 for general missions. A set of fair linen for the altar, the gift of the Massachusetts Altar Society, was blessed and used at the early Celebration.

The vestry of St. Peter's, Lewes, have called the Rev. J. D. Peters, of Bathurst, N. B., to the rectorship of the parish. He has accepted, and expects to take charge May 1st. The Easter offerings of the Sunday School amounted to $270.

The Bishop of the diocese officiated at the church of the Ascension, Claymont, which parish has been without a rector since the death of the late Rev. W. H. Moffett. At 9:30 a. m., the sacrament of Holy Baptism was administered and the Sunday School addressed. The altar has been enlarged and beautified, as a memorial to the late rector, and the memorial brass vases were blessed and used at this service.

St. Thomas' church, Newark, the Rev. Geo. M. Bond, was handsomely decorated with lilies and other flowers, and appropriate music sung. A choral service was sung in the evening by the Sunday School. The offertories during the day, including the school offerings for the past three months, amounted to $130.

At Trinity church, Milford, the Rev. J. H. Geare, Bellemann's mass was sung at the High Celebration. Full choral Evensong was sung at 7:30 p. m. In the afternoon, service was held at the new mission of St. Andrew's, South Milford.

At Immanuel church, New Castle, the Rev. P. B. Lightner, the Easter services were of rare interest. Growing plants and Easter lilies graced the chancel and sanctuary. The rector preached at morning service, from 1 Cor. xv:15. Prof. George J. Hermann had charge of the music. In the afternoon, the parish festival was held; an address was made by the rector, after which he baptized six children.

CALIFORNIA.

WM. INGRAHAM KIP, D.D., LL.D., Bishop.
WILLIAM F. NICHOLS, D.D., Asst. Bishop.

OAKLAND.—The parish of St. Paul's stands twenty-first in the list of organized parishes and missions in the diocese of California, and is therefore to be ranked as one of the older parishes in this new land. Its record as one of the leading parishes in the diocese, outside of San Francisco, continues unbroken and it bears an enviable reputation for the promptness with which it fulfills all diocesan and parochial obligations. Always active in all good works, it has of late, renewed its youth, and the evidences of fresh life are manifested in a greatly increased offertory and an attendance upon the services which taxes the seating capacity of the church to the utmost. A much larger building to accommodate the rapidly increasing congregation is a necessity, a consummation to be looked for with the paying off of the debt on the old building. Nearly $1,000 was placed upon the altar on Easter Day, toward that object, which, with other gifts, amounting to half as much more, has sensibly decreased the debt within the past six months. St. Paul's has a noble site, and with a larger and better equipped church, could increase its field of usefulness. The present building seats about 550 people.

The Living Church.

Chicago, Saturday, April 25, 1891.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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162 Washington St., Chicago, Ill.

THOUGH in some localities winter still lingers in the lap of spring, there are signs of summer vacation coming. The summer excursion circulars are here, even before the robin and the wren. They come with as much regularity and persistence, at this season, as the advertisements of sarsaparilla, spring and summer medicines, both; the one to purify the blood, the other to clear the brain. The "personally conducted" tour abroad seems to be the most popular form for administering the latter, and may be called the great Travel Emulsion. By means of this invention, it is claimed that the disagreeable flavor of travel is disguised, and that large doses of it may be taken in a very short time, with benefit. We have no intention to disparage the "personally conducted" plan of summer travel, at home or abroad. If the itineraries are excessively overcrowded and exhausting, it is because the people who travel in this way will have it so. The conductors of such parties cannot possibly take pleasure in rushing their patrons from one place to another, scarcely pausing to eat or sleep; but they must give "the most for the money," and the one who can take a party over the ground in the shortest time will be the most popular. It is wonderful, indeed, how much is promised and really performed by experienced conductors of foreign travel. How they make any profits, or even pay expenses, we cannot understand.

BUT the tired preacher, teacher, and editor would do better to go more slowly and see less. Better see London, Paris, and Rome by a lime-light and stereopticon views, than to go dazed and half blinded by fatigue through the very streets and palaces of these wonderful cities. More exact knowledge, more correct impressions, can be gained by reading about places and works of art, than by hurried inspection by a wearied brain. The worst of this summer travel "craze" is not that it fails to give the culture that foreign travel is supposed to give, but that it fails to give the recuperation that the brain-worker must have every year or suffer deterioration of brain tissue. Summer "as she is traveled" by the American man and woman, at home and abroad, in parties "conducted" and in families non-conducted, is the most wearing, enervating, comfortless, profitless season, both for soul and body. It is without rest, refreshment, recuperation, or recompense. This need not be thus. Let us have a change, for a time, in summer; let us "go abroad" once in a life-time, if we can, but let us not make it a terror to be remembered, because it is the only chance we may ever have to see everything of which we have read and dreamed. Those who have travelled much have seen many things that they gladly would have missed seeing; those who travel but little need not be over eager to see much, but to gain refreshment from quiet observation and a restful disposition of the time.

THE Church is often regarded by those outside its fold as interposing a barrier between God and the soul. It is the fashion of the day to talk as if Nature could give a more immediate access to Him, or as if human reason could by searching find out God more readily than He can be found in the Church of Christ. All this is founded on a mistake as to the nature of the Church. Instead of being an obstruction through which men have to force their way in order to find God, it is the very means by which God as a living and loving Person is brought near to every heart and soul which seeks Him there. God is in Nature, no doubt, as He is infinite and all-pervading, but when He is sought through Nature only how many perplexities arise! Some, like John Stuart Mill, have thought themselves obliged to conclude that if there is a God in Nature He is a malignant deity, so hard and cold and inexorable is Nature with its unvarying laws! If He is sought through the reason only, the intellect becomes dazed in the attempt to comprehend the infinite. Contradictions arise which reason cannot reconcile, and Agnosticism is too apt to be accepted as a refuge. But in the Church, God is brought near to us in a way which we can understand, so far as we need to understand for the satisfaction of the soul's deepest needs. It is not the God of Nature manifested through more than usually perfect results of evolution, Who is revealed to us here—the immanent God, as the phrase of the day is—but God as the Lord of Nature entering into the sphere of human experience and apprehension in a way transcending all natural processes and by a special revelation.

IN the Church, God is brought near to us in two ways. First, as an object of knowledge, through the sacred Scriptures interpreted by the universal tradition of the Church, as expressed by the General Councils of early days and the writings of approved doctors and teachers. Secondly, God is brought near to us as the source of all spiritual power and strength and blessing, as a God of love and infinite consolation, through the living activities which reside in the Church and become efficacious through its divine institutions. Christ assumed humanity, and through His Church He has extended that humanity which is inseparable from His divine personality, and is the "way" from God to man, and from man to God. It is thus that the Church is His Body. In it we are in Him. So far, then, from its being possible to look upon the Church as a barrier or obstruction preventing near approach to God, it is the real medium and sphere of union with Him. How can we come so near to God as by becoming one with Christ, Who is "the head over all things to the Church, which is His Body, the fulness of Him that filleth all in all" (Phil. i: 22, 23.). Those who reject and disdain this way of approach, and suppose that through their own unassisted exertions they can enter into communion with God, and so talk of letting "nothing come between the soul and God," are dangerously near to ignoring Him who said "I am the way, the truth, and the life; no man cometh unto the Father but by Me." It is mere presumption for a man to say that he will disregard the way that God has appointed, and insist upon entering directly into the presence of God. It is to reject the Incarnation and its permanent relation to humanity. Pantheism, of which there are many forms now rife, offers men the satisfaction of union with God; rather it assures them that all are in this union now by virtue of the divine indwelling, and that at last, whatever apparent separation now exists, it will finally come to an end when the souls of all shall lose themselves in the divine. This teaching has a charm for many, for it ignores the fact of sin, and takes away responsibility. But it also robs us of individuality and personality, and is all one with extinction. It is the Incarnation alone, perpetuated on earth through the Church, which promises union with God, both here and now, and in eternity, together with the cure of sin and the immortality of the individual soul.

THE NEW YORK REMONSTRANCE.

The remonstrance against the introduction of ministers of various denominations into the pulpits of the Church, which has been much talked of in New York for some weeks past, has at last been given to the public. It is a dignified and careful document, perfectly clear and pointed. No names are mentioned, as previous reports have led us to suppose would be the case. It has been represented as being directed against one or two persons, but in reality it attacks an abuse and points out its dangers, and says as little as possible about the persons implicated. It is a solemn remonstrance against the introduction into the pulpits of the Church of preachers, "who, whatever may be their qualifications of piety or learning, are not responsible to the Church for the doctrine which they teach." It is further pointed out that such action is "in direct contravention of the law of this Church." Finally, the evil effects of these practices are enumerated. Four points are mentioned, which fully justify the protest in favor of law and order; first, that the proceedings complained of tend "to foster a spirit of contempt for the authority of the Church," which is only too manifest in some other directions also; second, that they tend to "confuse the conscience in the matter of obedience to law"; third, that they are "calculated to retard the restoration of the unity of Christendom;" and, finally, that they are "certain to disturb the peace and harmony which now for many years have happily prevailed among the clergy and congregations of this diocese."

There is no question in this protest of bringing anybody to trial. No personal or vindictive feeling is exhibited. It is simply an appeal to the conscience, good sense, and loyalty, not only of those implicated in the abuses to which attention is called, but also of the clergy and laity generally, to put a stop to proceedings opposed to the express law and still more to the spirit of the Church, and fraught with danger to its faith, polity, and internal peace. Such an appeal may, it is to be hoped, prove effectual, without the necessity of further action, except perhaps the addition of episcopal endorsement and influence on the side of law and order.

It is now about twenty-five years since a few New York rectors ventured upon the bold proceeding of exchanging pulpits with several prominent ministers of different denominations. A pastoral letter from the Bishop promptly met the situation, and after a shower of pamphlets the movement in that form came to an end. It is to be hoped that in the present instance such a decided manifestation of the general sense of the Church, and unanswerable appeal to the highest considerations, will be equally effectual. That there is strong reason for confidence that this will be the case is shown by the apologetic letters and explanations which have already appeared. These explanations may not be perfectly satisfactory, but they make it clear that the moral pressure is felt, and that not all of the gentlemen implicated are prepared to defy the general sentiment of the Church, grounded upon canon law and fundamental principles.

Of course the attempt is made, chiefly through the secular press, to stir up the usual amount of dust and thus to obscure the real issue. Other canons and explicit laws, it is said, have been and are broken, and no attention is paid to it; why should those who have offended in this particular be singled out for attack? Is there not something unfair in this?

In any organized society, school, municipality, nation, or Church, consisting of moral beings and not of mere machines, there will inevitably be infractions of strict rule and law without deliberate disloyalty. Such cases often occur through mere carelessness, through impulsiveness, through failure to perceive the value of principles which the law is intended to guard, or sometimes through the one-sided pursuit of purposes which are imagined to be of such importance as to render the disregard of restrictions a very minor consideration. And it is often the part of good government to ignore such occasional, sporadic, and not intentionally disloyal acts. While they continue to be individual and exceptional, it may be that no great harm will be done, and that the offender may be safely left to time, experience, and reflection, to correct his principles and course of action. A good schoolmaster will often shut his eyes to minor violations of rule, so long as he sees that they arise from impulse and are nothing more than signs of superabundant life and spirits. In like manner, governments in cities and states frequently take no note of unimportant breaches of ordinances, choosing to take cognizance rather of flagrant and deliberate lawlessness than of involuntary and careless offences. And all this may in general be safe enough.

The regulations to which the Remonstrance refers have doubtless been violated in times past. Even bishops have been known to connive at, or even to be directly responsible for such infractions. Cases of the kind have occurred in which clergy of the strictest High Church school were implicated. It was not wise, yet it was not intentionally disloyal. But the situation is completely changed when, either as the result of a definite agreement or a tacit understanding, an attempt is made to over-ride a particular law of the Church by a concert of action, and still more when it is seen that a movement is on foot, reaching far back of the law, to vital principles which the law was meant to guard and protect. Such a movement is of the nature of a conspiracy, and the indulgence or indifference which might be allowable, or even wise, under other circumstances, is no longer possible. The shepherds of the flock are imperatively called upon to repair the breaches of the fold, and to defend their charge against the assaults of presumptuous lawlessness and the incoming flood of error and confusion.

BRIEF MENTION.

The appearance of American locomotives in the Holy Land, on the railroad from Jaffa to Jerusalem, is possibly the fulfillment of the words of the prophet Nahum: "The chariots shall be with flaming torches in the day of His preparation. * * They shall seem like torches; they shall run like lightning."——A correspondent in England, writes: "I have been agreeably surprised by the large number of letters I have received from your readers, in response to my letter in your issue of——. Some hailed from as far west as Louisiana."——*The Interior* (Pres.), says: "Sciolists in philosophy think that they have discovered a new truth when they have invented a new term. For our part we are a little tired of hearing about our 'environment,' and we are willing to go back to statements older than the Apostles' Creed or the Mosaic Decalogue. That a man is influenced by his surroundings, that he is known, too, by the company he keeps, that evil communications corrupt good manners, these do not become modern discoveries by taking on new forms of statement."——In "Darkest England," General Booth boasts of thirteen Homes in Great Britain, accommodating 307 girls, together with seventeen Homes abroad, as "constituting, perhaps, the largest and most efficient effort of its character in the world." But the Church Penitentiary Association has eighty-three Homes connected with it, and last year reported over two thousand five hundred girls and women restored to respectable life. ——The new reading clerk of the Colorado State Senate is Miss Anna W. Kelly. She reads rapidly, clearly, and with correctness of accent and pronunciation. She is the first woman to hold such a position.——In 1745, Wesley wrote: "We believe it would not be right for us to administer either Baptism or the Lord's Supper unless we had a commission so to do from those bishops whom we apprehend to be in a *succession* (the italics are Wesley's) from the Apostles." Again, "We believe that the threefold order of ministers is not only authorized by its *Apostolical institution*, but also by the written Word."——The Rev. Howard MacQueary, says *The Interior*, accepts the decision of the majority of the small diocesan court, and goes out. His theological position is quite clear. He is a radical Unitarian, and possibly may get a call to the Chicago church of the Messiah.——Miss Laura Hayes, of Chicago, a graduate of St. Mary's, Knoxville, has taken the third prize for design for the woman's building of the Columbian Exposition.—— A writer in *The Northwestern Advocate* claims that John Wesley was the author of the phrase: "With charity toward all, with malice to none," long before it was made historic by Abraham Lincoln. Another says: "If ever a man had a genius for hard work it was Wesley. No man ever had greater capacity in this direction than did he. In the fifty years of his ministerial life he preached 40,000 sermons, traveled 250,000 miles, and put forth not less than 200 publications."——A subscriber writes: "My altar guild secured eleven new subscribers for THE LIVING CHURCH, and thus received an altar desk which was greatly needed. It is satisfactory. In fact it is a much better one than I expected to receive for so small an amount of work done. Many thanks for the same. Thus THE LIVING CHURCH will be a great help to me in my work for God and the Catholic Faith."

A NOTABLE BOOK.

BY THE RT. REV. M. N. GILBERT, D. D.

When a man has struggled up through the mists of doubt and perplexity into the clear light of faith, the steps taken become of peculiar interest to others, and when we find, moreover, that the way has not been a devious one, but simple, plain, and direct, others will be encouraged to follow along the same road. This truth is vividly illustrated in a book recently published by A. D. F. Randolph & Co., entitled "The Great Discourse of Jesus Christ, the Son of God." The author of this very remarkable volume is said to be an officer of the United States army, occupying a position of great importance in the service.

In reading the "Apologia" at the beginning of the book, we are conscious of the fact at once that the words are written by a man of deep spiritual insight, of clear mental acumen, of wide reading and thinking, with an intellectual and spiritual experience marked by struggle and crowned with victory. It is evident that he is a man

> "In many a subtle question versed,
> Who touched a jarring lyre at first,
> But ever strove to make it true."

He tried many methods to find the truth. None satisfied him. The rationalistic and agnostic speculations appeared to him stronger than Christian apologetics. He was honest with himself. "He could not make his judgment blind." The claims of Christianity were before him. From primary reasons alone they demanded investigation. They could not be ignored with a shrug of the shoulders, or by a studied indifference. What method should he employ? He must find one for himself. The beaten tracks did not satisfy, his feet would not fit into them. He will go to the very source of Christianity. From the lips of the Master he will learn the Master's truth and test His claims. So he takes the sayings of Christ apart by themselves. He arranges them topically. He separates them from their context. They stand before him in their original clearness and simplicity. Then the light breaks in upon his soul, not all at once, but gradually. The words become to him spirit and life. They reveal clearly to him, not only the perfect humanity of Jesus Christ, they also cause him to cry out in the words of Nathanael: "Thou art the Son of God." The author has found his labor "fruitful in peace, decisive in results."

This method of finding the truth is indeed simplicity itself. The work is in no sense polemical. The author has no pet dogma to establish, no theory to buttress. It is the great discourse of Jesus, the Son of God. Not one word of exegesis, not one reference, not one foot-note. It is the statue fresh from the hand of the sculptor, silent yet speaking. What could be truer essentially than these words in the author's apologia: "This word of Life and Spirit, pure and simple, demands little of exegesis in order to lead the soul to God, and admits of no compromise with expediency. It is the force of gravity of the spiritual universe, and the soul outside the influence of its laws is a pathless wanderer in the void of death. The part which 'higher criticism' devout or skeptical, can play in any essential conversion of doubt and hesitation into faith and acceptance, or the converse, must of necessity be very small. There is no provision in the philosophy of Christ's mission for a controversial proof of its truth, but everywhere in clear words the Divine call speaks to the individual heart of man with the uncompromising authority of eternal Omniscience. He who seeks shall find, and unto him who knocks it shall be opened; but the way and the door are not through the 'higher criticism,' nor indeed any criticism at all.

"There is, according to Christ's plain teaching, but one way to reach the life He offers, and that way is not rational contention, but spiritual submission and regeneration. The same way that led to the hearts of the unlettered poor who hung upon His footsteps, and through which the great empire of wretchedness was penetrated and quickened into a living Church, is the way by which every heart must find Him to-day. In humility, in contrition, in simple earnestness of purpose, is the attitude His law demands, and into the soul so bowed, the light of conviction will burst with overwhelming radiance."

It is singularly strange that such a work as this has never been presented before. It is not alone helpful to the doubting seeker after the truth, but to the humble believer as well. It is significant and refreshing in this age of so-called "higher criticism," to find a

man who has been through all the methods offered by that criticism, and who finding the practical emptiness of all, returns and finds faith and rest in the very words which the mere intellectual experts would oftimes render pointless and meaningless. This book is made of special interest to Churchmen because the same steps which brought the author to the Saviour, brought him also to the Church in Confirmation.

THE CHURCH A PROOF OF THE RESURRECTION.

Arguments for the historical fact of the Resurrection of our Blessed Lord are frequently sought, and often stated with a labored logic that is anything but convincing. The argument most easily stated, the proof most convincing if logic be of any avail, is the existence in the world to-day of the Christian faith and the Church.

That such a personage as Jesus Christ actually existed is an historical fact that admits of no possible contradiction. That at the instigation of the Jews He was condemned to death under Pontius Pilate, and God or mere man, was crucified upon a wooden cross outside the walls of the city of Jerusalem, on the 15th of the Jewish month Nisan, being the preparation of the Passover, corresponding to Friday of our week, this no accurate student of history will dare to deny. That He had gathered about Him a band of followers who trusted in Him as the prophesied Messiah, this is an historical fact. That they saw Him die, took Him from the cross, tearfully buried Him and went their way disconsolate and disheartened, this history stands on the same basis as the records of Tacitus or Livy. That in three days those scattering followers were gathered again in exultant spirits; that in fifty days they boldly proclaimed before assembled thousands the Resurrection of Christ; that within a generation every one of them, and multitudes of others of their converts, witnessed their declaration with their lives; that the Church they established has for eighteen centuries sung each Easter Day, "And the third day He rose again according to the Scriptures," all this needs no proof.

Whence came that faith? What changed fleeing mourners into heroic martyrs? What wrote *Resurgam* on the countless tombs of the catacombs, and decked the altar of the ages with flowers of hope? Men do not willingly die for a lie! Men do not lay down their lives for a fraud! They may profess it; they may defend it, but generations never died for an untruth, when they knew it to be untrue. Only the Resurrection of Christ can account for the re-assembled disciples. Only the reality of Easter Sunday can explain the heroism of Pentecost! Only the truth absolute and incontrovertible of a Risen Lord can explain the existence of the Christian Church. That Christianity exists at all, proves the Resurrection of Jesus Christ.—*Grace Church Bells.*

EASTER was celebrated this year, by nearly all denominations, and the religious papers as well as the pulpits were full of it. Indeed the Easter festival may be considered as now completely established among Christians of all names, upon almost as firm a basis as that of Christmas. The following, from the pen of President Andrews, of Brown University, taken from *The Independent*, is doubtless true of many other leaders of thought among the Protestant denominations: "Though brought up an ultra-Protestant, with a strong early prejudice against all non-scriptural observance in church, the writer has grown in spite of himself to think very favorably of following the ecclesiastical year. The habit is a prime aid to the preacher, greatly increasing, in the course of time, his knowledge of Scripture, and imparting to his sermons much variety and freshness which otherwise they would fail to exhibit. It is equally helpful to Christian devotion, subject only to the proviso needed touching all the externals of religion, that the spiritual end be constantly kept in view. Any exercise whatever that is performed in the name of religion, may doubtless sink to the level of a baneful formality, injuring rather than fortifying the spiritual life. It is part of our probation to use such adjuncts of religion instead of abusing them.

"I for one, love to witness the increasing regard which people have for Easter. It cannot but do good. Christians themselves are in no danger of reflecting too much upon the resurrection of Christ, and it seems to me that this momentous fact is brought home to us by the formal heeding of Easter more solemnly than in any other way. Beyond the good thoughts which the day intrinsically suggests, the celebration of it aids faith by connecting the religious life of to-day back to that of the earlier Christian ages. One of the worst mistakes of Puritanic Protestantism was the needless sundering of connections like this. It is worth our notice along with the above that Christmas and Easter are to multitudes of our fellow-men all about us, nearly the sole reminders of Christian truth. Thousands who never say or hear a prayer have at least a passing thought of Christ at these times."

SPECIAL COMBINATION OFFER.

Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

HE LIVING CHURCH (in advance) and	
The Forum	$6 00
The Art Amateur	5 60
Harper's Monthly	5 50
Harper's Weekly	5 50
Harper's Bazar	5 50
Harper's Young People (an illustrated weekly for boys and girls from six to sixteen)	3 75
The Century	5 75
St. Nicholas (an illustrated magazine for boys and girls)	4 75
English Illustrated Magazine	3 50
Atlantic Monthly	5 50
Scribner's Magazine	4 75
North American Review	6 50
Youth's Companion (new subs. only)	3 50
The Living Age	9 50
Good Housekeeping	4 20
The Treasury for Pastor and People	4 00
The Homiletic Magazine of London	4 50
Frank Leslies' Illustrated Newspaper	5 50

Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.

Address THE LIVING CHURCH.
162 Washington St., Chicago, Ill

PERSONAL MENTION.

The Rev. Charles R. Hodge has accepted a call to the rectorship of Grace church, Galesburg, diocese of Quincy, and will enter upon his duties there, May 1st. Please address accordingly.

The Rev. Henry Tarrant, general missionary of the diocese of Maryland, has accepted a call to the rectorship of St. Mark's church, Pittsburgh, Pa.

The Rev. Arthur Cleveland Clarke is chaplain at St. John's School, Manlius, N. Y., and is to be addressed accordingly.

The Rev. Walter Biddle Lowry has been elected assistant minister of Trinity church, Buffalo, N. Y., and will enter upon his duties there about the first of June.

The Rev. John F. Nichols, of Watertown, Central New York, has accepted a call to Watertown, Conn.

The Rev. S. T. Graham has accepted the rectorship of St. Paul's church, Norwalk, Conn.

The Rev. A. B. Perry has accepted a call to La Grange and Bastrop, Texas. Address him at Bastrop, Texas.

The present address of the Rev. Edward Henry Eckel is 522 Race st., West Pittston, Pa

The Rev. Geo. B Van Waters has resigned the rectorship of Christ church, Greensburg, Pa., and has accepted a unanimous call to St David's, East Portland, to take effect May the 10th.

The address of the Rev. A. J. Tardy is 154 Aline st., New Orleans, La., and not Bessemer, Ala., as in Whittaker's Almanac. He has now recovered from a long attack of *La Grippe.*

After this date the address of the Rev. James W. Robins, D.D., will be Merion Station, Montgomery Co., Penn.

ORDINATIONS.

In St. John's church, St Louis, Mo., on the second Sunday after Easter, the Bishop of the diocese advanced to the priesthood the Rev. D. L. V. Moffett. The candidate was presented by the Rev. Stephen H. Green, rector of the church. The Bishop preached the sermon and took the part of Celebrant, the Rev. J. W. Higson and the Rev. Fr. Allen reading the Epistle and Gospel. Confirmation was administered to 12 candidates. The service was chiefly choral, the vested choir being reinforced by several excellent female voices. The Rev. Mr. Moffett has accepted work in the diocese of Kentucky.

OBITUARY.

POWEL.—At Vittoria, Ont., on the 12th inst., in the 85th year of her age, Charlotte Catherine, relict of the Rev. Thomas Powel, M. A., late rector of Flemington, Llamvihangel, Wales.

POLLARD.—Entered into the rest of Paradise, at Charleston, S. C., April 11, 1891, Eva Virginia, aged 15 months and 26 days, only daughter of Julia and the Rev. J. H. M. Pollard. Burial service from St. Mark's church, Sunday, April 12, 1891.

"Thy will be done."

CLENDENNING.—At Thonotosassa, Florida, on Friday, April 10, 1891, Ella A., wife of Thomas D. Clendenning.

"Grant her, O Lord, eternal rest, and light perpetual shine upon her."

MILLER.—On Wednesday evening, April 15, 1891, at the rectory of Trinity church, Asbury Park, N. J., Catharine Sarah, widow of the Rev. Alfred A. Miller.

OFFICIAL.

THE Church Congress of 1891 will be held at Rhyl, in North Wales, Oct. 6, 7, 8, 9. Address all communications and suggestions to the Hon. Secretary, Church Congress Office, Rhyl, England.

DIOCESE OF NEBRASKA.

The annual council of the diocese will convene in Holy Trinity church, Lincoln, at 9:30 on Wednesday, May 20th. The clergy will please take their white stoles with them. Those desiring hospitality will kindly communicate their purpose of being present to the Rev. Canon Hewitt, rector.

W. T. WHITMARSH,
Omaha, April 20, 1891. Sec.

APPEALS.

THE Church Unity Society appeals for $1,000 to send papers on the Church and Unity to ministers of the denominations. $405.50 received to date.

W. S. SAYRES,
General Secretary.
Broken Bow, Neb., March 6, 1891.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D., General Secretary, 22 Bible House, New York.

The Board sustains missions in thirteen missionary jurisdictions and thirty-four dioceses, and also among the Colored People and the Indians in th Domestic Field.

The Board sustains Foreign Missions in China, Japan, Africa, Greece, and Haiti. The Board pays the salaries of sixteen Bishops and stipends to 1,000 missionary workers, besides supporting schools, hospitals, and orphanages.

Missionary Pockets, which every one should have for use in gathering money for the Board, will be supplied upon application to the General Secretary. Read the April *Spirit of Missions.*

CHURCH CHOIR GUILD.

(American Church Branch.)

For the rev. clergy, organists, choirmasters, etc. and devoted to the interests of the music of the Church. Full information supplied and applications for membership received by (*pro tem*) H. W. DIAMOND, Fellow and Sub-warden, Leavenworth, Kansas.

MISCELLANEOUS.

WANTED.—For the summer, by a tutor in a boys' school, place to teach in family or to travel. A good linguist. References. Address "TUTOR," care of THE LIVING CHURCH.

WANTED.—Position in a boys' school. Specialties, English Branches, Book-keeping, German, Algebra. Could train a choir if desired Experience and references. Address "E.," care of THE LIVING CHURCH.

A RECTOR of an excellent parish in the mountains of Colorado wishes to exchange for the months of July, August, and September. Address "COLORADO," care THE LIVING CHURCH.

A MIDDLE-AGED lady is needed for light housekeeping by a widower with a four-year-old child. For information apply, with references, to REV. J. J. FAUDE, Minneapolis, Minn.

SEVERAL subscribers have offered to send their copies of THE LIVING CHURCH to the address of some missionary or parish priest who may desire them Those wishing the benefit of these offers, address THE LIVING CHURCH.

THE HOUSE OF REST, Tiverton, R. I., for self-supporting ladies under the charge of the Sisters of the Holy Nativity, will open on June 1st. Terms, $4.00 a week. Address the MOTHER SUPERIOR, 383 Benefit st., Providence, R. I.

A Catholic-minded priest, unmarried, desires the rectorship of a small parish. Address X, care of LIVING CHURCH.

WANTED by a rector, a parish with a moderate income and rectory. He can present the best credentials and has more than average ability. Address MIHI, at this office.

WANTED.—An assistant, single priest or deacon, sound Catholic, to assist in missionary work in West Tennessee, could reside, *i.e.*, make "headquarters" at either Mason or Covington in Tipton Co., Brownsville, in Haywood Co., Trenton in Gibson Co., Union City, in Obion Co., and Dyersburg in Dyer Co. Stipend, board, and apparel, $360 a year. Address the REV. EDWARD WOOTTEN, Archdeacon West Tenn., Box 83, Bolivar, Tenn.

TEACHER, of successful experience, desires the position of Principal of a School for Boys. Full and satisfactory references given. Strongly recommended as a thorough teacher, an excellent disciplinarian, good business capacity, and devotion to his profession. The best of testimonials from Bishops, Clergy, former patrons and patrons of his present school. Address R. C B., care LIVING CHURCH.

A LADY teacher (communicant), of long experience in a Church school would like to make a similar engagement for the coming year. Address V.B. care THE LIVING CHURCH.

AN ENGLISH ORGANIST (Fellow of the Guild and College of Organists of London) will be open to an engagement after May 1st, where there is a good organ, and musical service. Eleven years experience and success, in training and cultivating boys' voices. Married. Address, F. G. O., LIVING CHURCH.

A CATHOLIC-MINDED priest desires a parish immediately after Easter. Good references. Address J., care THE LIVING CHURCH.

WANTED.—A home in a refined family as housekeeper, companion, or to take care of an invalid, at a reasonable salary. References exchanged. Address H., 505 Ohio Levee, Cairo, Ill.

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A WINTER PARADISE.

At the very time when the people living east of the Rocky Mountains are having their most disagreeable weather—February, March, and April—California is reveling in her most delightful season. The harvesting of the orange crop, the plains and hills ablaze with wild flowers, the fruit-trees in riotous bloom, all the flower gardens aglow with roses, the fine balmy days and delicious ocean breezes, all combine to make a picture the charms of which cannot be equaled in all the world. The number and variety of the hot and cold mineral springs are not equalled by the whole of Europe put together, for in California there is a natural remedy or relief for every ailment. Even the bare fact of being in California, among a people so hearty and prosperous, and amid scenes and conditions so novel and beautiful and winsome, cheers the heart, stimulates the mind, and brings new vigor to the body. One may go to California by New Orleans and the "Sunset Route," or by Salt Lake and the Ogden Route, the favorite line with a dining car service equal to that of any first-class line in the country, or by Portland, Or., and the "Shasta Route." Any desired information will be furnished by the following agents of the Southern Pacific Company: T. H. Goodman, Gen. Pass. & Tkt. Agt., San Francisco, Cal.; E. Hawley, Asst. Gen. Traffic Mgr., 343 Broadway, New York, N. Y.; W. G. Neimyer, Gen. Western Agent, 204 Clark Street, Chicago, Ill.

CHOIR AND STUDY.

CALENDAR—APRIL. 1891.

25. St. Mark, Evangelist. Red.
26. 4th Sunday after Easter. White.

CHORAL DIRECTORY.
FOURTH SUNDAY AFTER EASTER.

TRINITY CHURCH, New York, vested, Dr. Messiter, organist. *Te Deum* and *Benedictus*, Hopkins in F; anthem, "O give thanks unto the Lord," Goss; Communion Service, Stanford in B♭. P.M.: canticles, Selby in F; anthem, "The Lord is my strength," Smart.

CALVARY, New York, vested, C.R. Gale, *Mus. B.* Oxon., organist. *Te Deum*, Thorn in G; anthem, "Hallelujah unto God's Almighty Son," Beethoven. P.M.: Service, Wesley in F; anthem, "The wilderness and the solitary place," Wesley.

ST. BARTHOLOMEW'S, New York, quartette and chorus. *Te Deum* and *Jubilate*, Smart in F. P.M.: 4, Special Music Service: canticles, Stainer in B♭; anthem, "As the hart pants," Mendelssohn; offertory anthem, "On high the stars are shining," Rheinberger. (With an augmented choir.)

ST. JAMES', vested, Geo. Edward Stubbs, organist. *Te Deum*, Barrett in E♭; anthem, "I will mention the loving kindness," Sullivan. Evensong: canticles, Calkin in B♭; anthem, "Break forth into joy," Barnby.

HOLY TRINITY CHURCH, Lenox ave., New York, quartette and chorus, F. T. Southwick, organist. Canticles, Gregorian; *Te Deum*, R. H. Warren in E♭; offertory, "O Lamb of God," (*Messe Solennelle*), Rossini. P.M.: canticles, Southwick in E; offertory, "I will love Thee, O Lord," Dr. Gilbert.

GRACE CHURCH, Brooklyn Heights, N. Y., vested, T. P. Rahming, organist. Service, Garrett in F; offertory, "They have taken away my Lord," Stainer. P.M.: Service, Garrett in F; anthem, "O be joyful," Lachner.

ST. PETER'S, Albany, vested. Service, Barnby in E; anthem, "O love the Lord," Sullivan. Evensong: canticles, Gilchrist in F; anthem, "The radiant morn," Woodward.

CHURCH OF THE HOLY TRINITY, Middletown, Conn., vested, H. De Koven Rider, organist. Canticles, Anglican; *Te Deum*, West in B♭; anthem, "If ye love Me, keep my commandments," Monk. Evensong: canticles, Smart in F; anthem, "Great and marvellous," (Holy City, Part II.,) Dr. Gaul.

TRINITY CHURCH, New Haven, Conn., vested, Wm. R. Hedden, organist. Service, Field in D; P.M.: *Magnificat*, Field.

ST. ANDREW'S, Stamford, Conn., vested, Frank Wright, organist. Introit, "But the Lord is mindful of His own," Mendelssohn; Communion Service, Eyre in B♭. Evensong: *Magnificat*, Tours in F; anthem, "The Lord is my strength," Novello.

CHRIST, Elizabeth, N. J., vested, Geo. Edward Stubbs, choirmaster, J. S. Bennett, Jr., organist. Matins, Gregorian; *Te Deum*, Field in D; choral Celebration; Communion Service, Woodward in D. Evensong: canticles, Clarke-Whitfield in E; anthem, "Glorious is Thy name," Mozart.

ST. PETER'S, Morristown, N.J. vested, Alfred S. Baker, organist. Service, Gounod; offertory, "Who shall roll us away the stone," H. W. Parker. P.M.: canticles, Garrett in F; anthem, "Glory and majesty," Farmer.

ST. JAMES', Chicago, vested, Wm. Smedley, choirmaster, P. C. Lutkin, organist. Canticles, chanted; *Te Deum*, Lutkin in C; offertory, "Lift up your heads," Hopkins. P.M.: *Magnificat*, Miller; offertory, "The wilderness and the solitary place," Goss.

The sixty-sixth annual exhibition of the National Academy of Design opened April 6th, and continues until May 16th. There are 538 numbers in the catalogue, considerably less than the recent annual average. Yet the quality of work does not argue excessive stringency, or critical exaction on the part of the examining committee. There is a painful abundance of positively objectionable work, while the general excellence rarely touches a high note, and there are few superlative examples to break and enliven the monotony of mediocrity. As usual, the great Dailies illustrate the vagaries and variances of journalistic criticism. One announces a prevailing and unexampled badness and deterioration of the most woful character; while another equally astute and pretentious "authority," graciously claps the venerable academicians on the back, with vociferous congratulations on the splendid and unparalleled display of artistic richness. Truth is, the old Academy and its moss-grown ancients have pretty much passed away, with its old-time stateliness and seriousness, giving place to a new growth and generation yet inchoate and in the state of flux and development. The venerable President still comes to the front and dominates "the line," with a couple of his pains taking, but highly conventional, portraits, sadly lacking the vim and virility of his art of forty years ago. Indeed the few remnants of "the old set," still cleave to "the line" with heroic adhesiveness, with their chronic mediocrities, repeating more faintly, year after year, the idiosyncracies of a past generation. The two Harts, Cropsey, Whitredge, Casilear, Bristol, Wood, Huntington, Robbins, and so on, are still in line, and on "the line," as they were in the days of our fathers, only feebler, fainter, and more anachronistic than ever, literally "back numbers," tenaciously challenging the forefront and crowning distinctions of the exhibition.

Of course much interesting work is thereby "skied," and crowded into obscure and shadowy corners. Decidedly the best portrait in the collection, Miss Maria Brooks' masterly "Dr. Huntington, Rector of Grace Church, New York," is relegated to the impossible corridor, while Mr. Sargent's singularly unlovely and almost repulsive "full length" of a toilet, for the accident of a lady—subject is almost beneath criticism,—with Mr. Huntington's prim and smug "Prof. Drisler of Columbia College," and Mr. Sellstedt's amusingly vulgar "Grandfather" somebody, command the choice places on "the line." But, then, Miss Brooks is only a woman, and an English woman at that, with a brilliant "Royal Academy" reputation and it is quite the thing that she should take a back seat and keep in the shade in the company of these ancient and venerable "N. A's." This portrait of Dr. Huntington, by the way, is one of the most vivacious and vitalized of its class, ever seen in New York. The characteristic intellectual wakefulness, the spontaneous attitude of both apprehension and comprehension, of one who over-looks nothing and swiftly hunts the entire range of inquiry and speculation, while others plod, or saunter, or stumble, along; the eagerness, the cheer, the beaming kindliness, are all in the picture. It is wonderful, by the way, to note the general falling off in flesh painting. The faces, as a class, are singularly disappointing in tone and texture. A single good "Copley," or "Elliott," would eclipse the entire portraiture of the exhibition. excepting only this "Dr. Huntington," an exquisite head of a little child, "Victor," unfinished, by Sarah W. Whitman, Mr. Porter's picture of a little girl, and an admirable picture of "A Lady," by Mr. Winton.

A review of the catalogue discovers here and there a brilliant success; for instance, Thomas Moran's tremendous oceanic study of icebergs, "Spectres from the North," like vast cathedrals decrepit and helplessly adrift in mid-ocean, at the mercy of tempest and billow; also, Edward Moran's, "The Funeral of John Ericsson;" an "Autumn Morning," by T. C. Steele; "The Last Day of Summer," by A. H. Wyant, and "Waiting for the Absent;" by Charles S. Reinhart. Here and there may be found a lovely bit of landscape, or a delicate example of *genre*, figure and flowers. There is a pair of beautifully drawn hands, on an uninteresting portrait of Mark Twain, and so on. Thus a ruminant can pick up in a desultory way crumbs of comfort and enjoyment while going the rounds.

Our native art is passing through a stage of transition. New motives and ambitions are forcing their way into the studios. Old things, and some of them among the loveliest and truest, are giving place to sensationalism. Among the most reprehensible of these tendencies is a wanton hankering after the nude; and the most persistent offenders in this direcare Will Low and Kenyon Cox, the former distinctly capable of better and nobler things. Then the crass, materialistic realism of the latest French school, crops out in portentous and repulsive frankness; as, for example, the alleged "Landscape" by Alexander Harrison, the preposterous "Twilight," of Frank W. Benson, and "The Mall Terrace" by L. E. Van Garder, much like a specimen of old-time wall paper. And this disposition to compel attention if not admiration, has led to the lamentable degeneracy we have noted in portraiture. It is the insolent intensity of Bonnat, and his Parisian followers, forcefulness and brute strength at cost of beauty, grace, and loveliness. This alone can account for the offensive methods of Mr. Sargent whose triumph in the portrait of Mrs. Davis and her son, was the town talk last fall. And so of Mr. Walter Satterlee's very amusing parody on Vibert's line of clerical satires and brilliant coloring, in "The New Altar Piece," a rude travestie, both in treatment and motive, of a really interesting subject. Such transition periods always signalize the breaking up of old ideals and the crude conception and incoherent expression of new ones. At any rate the better inspirations of the great Barbizon school are thrust rudely aside in this influx of impressionism or realism at once bankrupt in imagination, and of the earth, earthy.

On the first floor, "the library" is taken up with the four designs for "The Cathedral of St. John the Divine," of which there is room and reason for a frank criticism, in a later number. The great dailies as usual, "know all about it," and with indelicate assurance are prejudging questions of which they are profoundly and amusingly ignorant, and which only Church people comprehend, and are competent to deal with.

Nearly opposite, in the same street, the great Verestchagin collection is arranged in the saloons of the American Art Association, in readiness for a sale at auction near the close of April The future disposition of these wonderful canvasses, especially the half-dozen of an epic-historic importance, is a matter of almost painful conjecture. Private ownership would be akin to an outrage against the interests of the public. And what association is great, and rich, and permanent enough for their custody? Clearly enough the Metropolitan art galleries should secure a strong representation of this intrepid master of the nineteenth century art. The three little studies of the "Tag Mahal," "The House of Berbul," "The Chief Mosque of Turtlepore," and "The Pearl Mosque of Agra," among the pictures of lesser dimensions, would add rare grace and charm to the choicest collection; while the vast panoramic "Kremlin", the three ethnic execution tragedies, "The Future Emperor of India," and "The Forgotten Soldier," should in some way become the property of the people. The academy work and workers are hopelessly dwarfed and enfeebled in this inevitable contrast of juxtaposition where heroic adventure with an ethnic range of inspiration, a holy indignation against warfare and injustice, with an almost unexampled master of delineation, have created an epoch in pictorial art.

MAGAZINES AND REVIEWS.

Blackwood's Magazine, Leonard Scott Co., N. Y., without participating in the tremendous issues that are now troubling both hemispheres while assailing all ancient institutions, human and divine, manages, at least for the April number, to invite its readers to a tranquil symposium of charming miscellanies, unvexed by the harsh din of the outside world. A spirit of cultivated repose and literary diversion, pervades the number—the recreations and pastimes of clever and bookish people. There is a sober dignity and elegance of university thoroughbreds, moreover, without the conscious smartness of sensational or professional writers. For example, study the easy, spontaneous graces of the opening chapters of the new story, "The Chronicles of Westerly: A Provincial Sketch." What a quiet summary of antiquarian and statistical learning is there in "The Population of Old London!" Then, "Politics in Fiction" illustrates afresh this elegant facility of well-bred learning, at its ease. It is enough to name the titles to justify our conclusions: "A Learned Lady—Elizabeth Carter" (and how many of them there are in English annals); "Nissa: A True Story of Isfahan," the quintessence of glowing oriental romance within half-a-dozen pages; "Musical Instruments and their Homes;" "Civilization," a delicious range of philosophizing *en deshabille*; with "Three Scottish Earldoms," for a halting place, before the final rounding-up with the inevitable political article for the "Tail-piece." We have encountered nothing so delightfully, restfully inconsequent anywhere of late.

The Atlantic Monthly opens with "The Brazen Android; in Two Parts; Part One," by William Douglass O'Connor. The time is the middle of the 13th century; England the country, and on its throne "a crowned hore-leech, Henry the Third, familiarly called Harry of Winchester,—beggar and robber in one;" while among the *personæ dramatis* are Roger Bacon, the learned monk, and Lord Simon de Montfort, with other turbulent master spirits of those seething times. The story moves on swiftly and strongly, the drawing and color are spirited, even over-vigorous, and the style has the heated exuberance of an inexperienced, passionate, but powerful writer. Olive Thorne Miller contributes another of her inimitable studies of birds and out-of-door life: "From my Window," uncovering a whole world of beauty and fascination of which the large majority live and die utterly unconscious. "Prehistoric Man on the Pacific Coast," by George Frederick Wright, must

give the archæologists pause, and throw into hopeless confusion many a finely spun hypothesis, suggesting, by the way, that all sorts of unexpected chapters in the sealed book of cosmic history are yet to confront the scientist. "The Armenians and the Porte," by S. G. W. Benjamin, throws light upon an obscure and troublesome question of oriental politics. Mary E. Burt deserves the lasting gratitude of all sensible parents and teachers for her paper, "The Muses in the Common Schools," in which doggerel, platitude, methodical nonsense, and premeditated feebleness, as educational energies for "the young idea," are for once duly placarded with well-merited scorn and contempt. This starvation and dwarfing regimen for hungry little neophytes, beginning in the insufferable nursery-rhyme stupidities and culminating in the "primary department" of most schools, is a deeply-rooted, widely-abounding nuisance that cries for abatement. There is more work on the same lines, remaining for the writer's searching treatment. It seems to us that William P. Andrews in his "Goethe's Key to Faust," is wasting his power over a long-solved inquiry. "Judaism and Christianity," in the true historic spirit, recognizes their theologic and providential relation, the latter generally the outgrowth of the former.

Werner's Voice Magazine, New York, while serving mainly the interests of "professionals," proves a valuable promoter of sound musical æsthetics, as may be seen in its publication of an admirable thesis on music, by President Eliphalet Nott Potter, of Hobart College, and which we have reserved for future reproduction in this department. Its specialists are thoroughly informed, as one may see who has followed Oskar Guttmann's illustrated articles on "Æsthetic Physical Culture," treating in the present number, the gesture and attitude of "the arms and hands in general." Madame Cappiani, the celebrated teacher of singing, has an excellent paper, "Vocal Culture Compulsory in Schools." Here one may find, from time to time, intelligent expositions of Delsarte-ism. Mr. Werner has for several years past, given place to the best current literature on religious and ecclesiastical music, as developed in public addresses, and important papers read before the leading musical societies.

NEW MUSIC.

Te Deum in A, and *Bonum Est* in G, by Rev. Hobart B. Whitney, West Haven, Conn. The first would prove serviceable for chorus or quartette choirs who seek compositions of moderate difficulty, churchly in form, with strong melodic phrases, excellent accents, and interesting throughout. The second is cast in alternating unison and chorus passages, is also strong in melodic phrases, and an intelligent interpretation of the canticle.

FROM CLAYTON F. SUMMY, Chicago: *Canzonetta* for the piano, by P. C. Lutkin; very gracefully written and effective. "A Sunset Song," words by Sidney Lanier, music by Grace Worcester Root; exquisite text, with a very sympathetic musical illustration. Three songs for baritone or contralto, by Hubbard W. Harris; "The Linden Waltz," a "Reverie;" "Sleep," a Nocturne, and "Forever Young"—imaginative and artistic in interpretation. A pretty children's song, "Nobody Else," by H. A. Mench; and a charming Air and Gavotte (*Andante Religioso*), arranged from Grieg, for violin and piano, by Charles N. Allen.

WINCHESTER MEADS, in the Time of Thomas Ken, D.D., sometime Bishop of Bath and Wells. By Emma Marshall, author of "Under Salisbury Spire," etc. With illustrations. New York: E. P. Dutton & Co. 12mo. Pp. 338.

EVENTIDE LIGHT; or, Passages in the Life of Dame Margaret Hoby, only Child and Sole Heiress of Sir Arthur Dakyns, Knight, of Hackness near to Scarborough. Same author and publishers. Pp. 353.

Mrs. Marshall, an accomplished English lady, has, for thirty years past, been writing books for older as well as younger persons. Her stories are excellently told, and have obtained general and well deserved popularity. We can safely commend them to our readers, for they will be sure to learn something worth learning. The saintly Bishop Ken is almost as well known to American as to English readers, and in this book an interesting part of his noble career is well set forth. The eight illustrations are appropriate and useful.

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

THE VACATION CLUB.

BY ADA J. TODD, PH. D.

XI.—THE MICROSCOPE—CONTINUED.

When this had been duly admired, Miss Lacey put a section of a leaf under the lens to show the little openings—mouths—by which the plant breathes, taking in carbonic di-oxide and giving out oxygen. Then she said:

"Now I must show you some pollen grains. I told you the stamen produces pollen in its anther, which must fall on the stigma to fertilize the ovules and produce seed. This pollen dust consists of minute grains, but all of different shape and generally characteristic of the plant which bears them. This elongated one, with dots, is of the Lily. On this slide are two kinds, the Dandelion and the Apple; the latter is oval. This one which is spherical and has projections all over it, is the Hollyhock, and this triangular one with knobs at the corners, comes from the Evening Primrose."

"No wonder you were anxious to get some of that, Miss Lacey," said Grace; "you seem to have used it in every way."

"It is quite useful to a microscopist. Seeds are no less characteristic than pollen grains. Perhaps you think as most people do, that they differ only in size; but nothing can be more erroneous than that. They must be seen by reflected light because they are opaque, so I will use this condenser to throw light on them. This is a collection of various kinds; do you see any difference?"

"A difference," said Jo, who happened to be first, "why, there's no two alike."

"Here are some of the Yellow Snapdragon that we found the other day. See, they are all alike, but very different from the Purslane on this slide. Here is the Galium which we found. You see that it is covered with an array of hooklets, a number of cells ending in a hook, which enables it to fasten on to movable objects and so be carried into distant places. Here is the Mullein, covered with net-like markings, and this is the Marsh-mallow, covered with hairs. You can easily make a collection of seed, which will be interesting. It would be a good plan for Frank and Fred to use their magnifying glass on the seed which their father sows and see if it is free from injurious ones. But now, while we are still talking about plants and cells, we would better examine some of the sea-mosses which we talked about and you have been mounting on paper lately. I put some on slides. Take your magnifiers first and we'll look at the *Fucus*, the Rockweed. Make a section right across the center of one of the air-bladders which give it its name. Take a very thin slide, so thin that the light will come through freely, and you will find the whole is formed of a system of cells. The outer ones have thickened walls, and the very outmost have a skin-like pellicle, which makes it feel slimy to the touch. Look carefully and in the summit of the branches you will find cavities called conceptacles, which open out by means of a pore, and answer, some to the stamens and others to the pistils of flowering plants. Here are some mounted. The sea-mosses as well as Algae in general, are classified by their cellular arrangement and mode of reproduction. Here is a piece of the common green Ulva, showing the green masses that become spores and by their great fertility cause it to increase so rapidly where the conditions are favorable. This is the Sphacelaria, so called from the curious cells at the end of the branches, called sphacelæ, and this is the Porphyra, with cells arranged in groups of four. The one on this slide is Polysiphonia, with a curious way of cell arrangement so that a section looks like a rosette, and this is the Ptilota, which is feathered, and here, Bess, is the lovely Delesseria, which you liked so much. It has a nerve-like structure. On one side of this specimen, the common Ceramium, you will find it in fruit. Now examine them at leisure."

When this had been done Miss Lacey said their eyes must be tired, and she was sure it was time for recess, and as the shadows were now darkening the room, she sent them to watch the storm until the large black cloud, rapidly rising in the west, should pass over and let the sun-light in again.

"Don't you think, Miss Lacey, you might show us some animals, now?" said John, when they came back, the violence of the storm being over.

"Yes, I have been preparing some, and if we have enough light now, we will go on with our investigations. Perhaps, as we were talking of sea-weeds so recently, we cannot do better than examine Hydroids next."

"And the Diatones and Polyzoa, you said we would have, too," said Jo.

"All in good time. But first, as I have it out now, we will look at a piece of the Holothurian's skin, on this slide. It is curiously marked."

"Tattooed with anchors and little plates with holes in them," remarked Jo. "He must have been a good sailor."

"This is the Leptosynapta Girardii, closely related to the common sea Cucumber, which is also a Holothurian. The plates are made of limestone. I have seen Fred with a geology several times lately, and I dare say he will not be surprised to learn that supposed plates of these animals have been found in the Jurassic rocks."

"What is Jurassic?" asked Nellie.

"A period in the world's formation, a long time before the advent of man. Now for the Hydroids. We will look at some sections of a Sertularian, the kind floating in the aquarium at the right-hand corner. In this branch—the Coelenterates, the body consists of cell layers, surrounding a single digestive cavity, as you saw in the Aurelia jelly-fish, the mouth of the cavity being surrounded by tentacles. From the stomach a water system sometimes radiates, but no blood system has been found. There is no, or a very low, if any, nervous system. They are especially interesting as illustrating germination; that is, reproduction by budding, self-division, and 'alternation of generations'—that is, development through various forms. In this Sertularia, under the lens, you will see cells arranged in opposite rows on the stalk. They are horny, and the Hydroids withdraw into them when disturbed. You will see some others, larger and cup-shaped, which protect the medusa buds, that in time drop off and swim freely about. Here is one with the Hydroid extended. They sometimes present resemblances which give them fanciful names, as do their friends, the Polyzoa, which are often mistaken for them. Here is one of the latter, Bugularia, with the so-called 'bird's head' processes. These appendages have a curious likeness to a bird's head, especially when alive, as then the beak opens and shuts with a snap, and the head nods as if picking up food. This one is Anguinaria, or snake-head, because the horny cell in which it lives has that shape, and the tentacles when thrust out resemble the tongue."

The Hydroids occasioned much interest, and when they had been well examined, Miss Lacey said:

"Now, you must look at this slide where I have one of the so-called 'feet' of our friends, the Serpulas, when the spears or 'pushing poles' are gathered into bundles. And on this one I have some of the pedicellaria of the star-fish, which you will see look a little like the 'bird's head' processes of the tubularian. They are on foot stalks, and open and shut regularly. Has any one found out anything more about them?"

"I found one author who thought they were to prevent the spores of Algæ or eggs of other animals from getting in," said John.

"This slide represents the young of one of the star-fishes, or Comatula. You remember I told you it is like a plant with a stalk in its early days, but afterward breaks loose and becomes free."

"Just the opposite of the barnacle, then?" said Frank.

"Yes; and here is the young crab or Zoea."

"What a big eye!" cried Grace.

"What a pretty color," said Mabel, who sat next.

"The color does not belong to it," remarked Miss Lacey. "The objects are most of them colored artificially so as to bring out the different parts better. Some tissues will be colored by one stain and others by another, so that by double staining we can observe the tissue distinctly. So you must look at the structure and shape only, and not consider the color as a part of the specimen at all."

"That is what you do when you mount a slide, is it?" asked Will.

"That is a part of the process of preparing a specimen to be mounted. It must first be made transparent, sometimes it is stained, or it may be injected, if of animal tissue—that is, the capillaries filled with colored liquid to show their position,—all air must be excluded from it and it must be put into the cell with some preserving agent; commonly balsam is used, but various other media take its place. It is a long, tedious process and involves great care and patience, but the results, if satisfactory, are usually a recompense. Now, if you please, we will take a Polyzoa, which I found on one of the sea-mosses the other day, and which I said you could study upon. How many have a report?"

To be continued.

Angela. A Sketch.

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THE HOUSEHOLD.

LOVE PURIFIED.

BY KEITH SAINT JOHN.

There breathes in my heart today,
A joy so sweet and strong,
I long for the voice of a poet
To put it into song.
A lesson of faith and love,
By the All-wise Father given,
Has curbed my eager soul,
And taught it to wish for Heaven.

Through a valley of doubt and woe,
I have clung to His guiding hand,
His power has led me, till now
I stand in the upper land.
The past, with its trials and griefs,
Has cleansed my love of its dross,
And now, on my higher plane,
I wonder I feared love was loss.

His ken reaches far beyond mine,
For the future is clear to His sight;
In reverence and meekness, I bow
My head 'neath its beautiful light.
His grace has lifted the veil,
To show me the glorious land
Where with peace and tranquillity blessed,
I behold a victorious band.

(Copyright 1891).

VIRGINIA DARE.

A ROMANCE OF THE 16TH CENTURY.

BY E. A. B. S.

CHAPTER XII.

I hold him great who for love's sake
Can give with earnest, generous will;
But he who takes for love's sweet sake,
I think I hold more generous still.
—*Proctor.*

News came from Ranteo just as Iosco was starting on his return to Croatoan, that the whole tribe had risen up against him for helping his father's murderers to escape, and they would not have him for their chief. This was the doing of the medicine men, who had lost much of their former power since Manteo's visit to England, for he had given up many of the old superstitions. Ranteo strongly urged Iosco to go on to Powhatan, and if he were received kindly, to stay there for awhile; if his people needed him Ranteo would let him know. He felt certain they would soon want him, for Meninosia, Manteo's brother, who was now to be chief, was hard and cruel. So it came about that Iosco reached the camp of the great Powhatan on the Youghianund flu at Werowocomoca, in company with the miserable remnant of the English Roanoke Colony. It was at dusk when he made known who he was, and they were admitted into the camp, and told that the great Werowance would see the son of the brave warrior Manteo when the sun next stood over the tall pine tree. The next day was raining, so the medicine men said the sun was not there, as they could not see it, and Iosco was obliged to wait till the following day when the sun came out bright and clear, and the whole world seemed shining with unusual lustre. The fugitives would know their fate soon. At noon Iosco would be summoned to the great Werowance.

The sun had just come above the horizon, as Virginia stepped out of the wigwam, the birds were singing their morning hymn, the little squirrels were scampering to and fro getting food for their young, a few of the women were beginning to work at skins, others were preparing food. They looked curiously at Virginia as she passed them, but did not speak, for she looked sad and they were sorry for her. She must be the wife of the young chief, they thought. But where did he find a squaw with eyes like the sky and hair like the sun? She passed under the shadow of the great pines alone. All the world seemed to be in families, or at least to belong to some one, while she was all alone. She had never known a relation but her mother. Oh, for that mother! why could she not have not gone with her?

Virginia had lived long enough among the Indians to learn to restrain any display of feeling. And yet the thought of her mother in that sad, lonely hour was too much. She did not cry out or even sob, as another English girl would have done. She only sank down at the foot of the great pine, covering her face. A little moan of "mother," seemed to shake her whole frame. Then she lay there so motionless that the little birds flew about her and never noticed her. Hundreds of miles across the water her thoughts travelled to her father. What could he be like, and where must he be? Would he ever come for his poor child? Oh, how she longed for him, that father whom she had never seen! Must she die alone here? And if she should die, would she go to her mother? She hardly knew the great God to Whom her mother had gone. Would He know her? Or was it really as Mistress Wilkins had said, that He would not listen to the prayers of His children in a heathen land? Did it not really belong to Him? Then she fancied she was sitting on her mother's lap, and listening to the wonderful story of the Creation, and her mother saying: "After sin had come, God's sorrow was so great that He promised to send a Redeemer which would be His own dear Son, and He would come to save us all." If he was then such a loving Father, He could not forget one of His children, and if He made the whole world, it must all belong to Him. All these people must belong to Him, too, and they did not even know Him. Perhaps she had been sent to teach them. Why hadn't her mother been spared a little longer to teach her? Oh, for some one to tell her over again what she had heard from her mother when she was too young to remember or understand it!

An earnest prayer for guidance rose to her lips. There were no special words, only the cry of the child to the Father Whom she felt was listening. She had clasped her hands and was looking up so earnestly, that she did not see the bushes drawn aside and a young Indian maid, a mere child of nine or ten, step out and then draw back and look at her curiously. Hearing a sound among the leaves, Virginia turned and saw the child also looking up to see what was there to gaze at so earnestly.

She was a strangely beautiful little figure as she stood there, one foot raised as if to step forward, but resting still on the root of a great tree that rose some distance out of the ground. She wore a robe or mantle of fur, for it was only May, and the Indians are never in a hurry to change their few articles of clothing; besides, it had been the gift of her brother, whom she had loved dearly. The mantle was loosely girded, and fell low on her shoulders, over which masses of dark hair fell in dusky profusion. Her dark eyes were full of wonder at seeing Virginia and at her strange position. Both looked at each other for a moment, wondering who the other could be. Then the Indian child sprang forward like a young deer, and threw herself on the ground by Virginia, and looked tenderly in her face, her great eyes full of pity, as she held out a garland of red flowers which she had been holding.

Virginia took it with a smile, but the child snatched it back and bound it about Virginia's head. Then she drew back, pointed to the wavy, golden hair and the blue eyes, with a strange look of awe, and clasped her hands and bowed very low. Virginia caught one of the brown hands. She said laughingly: "I am not a goddess or a spirit, I am only a girl. Who are you?"

The child did not now draw her hand away. She said in a pretty way, putting her head on one side: "It is Cleopatra, the daughter of Werowance Powhatan, the sister of Nantiquas, the bravest, strongest Indian who ever shot an arrow." As she spoke, a bird call sounded through the forest. She answered it almost exactly. There was a crackling and breaking among the bushes and a young warrior stood before them.

"Does not the fairest little maid go to the Great Father? when all are gathered to see the mighty wonder which is like a linnet with a finch's bill, the captive from Croatoan, with eyes from the sky and——" But seeing Virginia, he stopped.

□ The sunlight peeping through the trees fell on Virginia's hair till it shone like gold. They stood looking at each other for several moments. Then the Indian maid took Virginia's hand and pressed it to her breast. Nantiquas at once did likewise, and then said: "The one with eyes from the sky belongs to the Spirit. Means it evil or good to the camp of the mighty Powhatan? He is a brave Werowance." And he took his sister's hand as she stood beside him.

"I do not belong to any spirit," Virginia said, smiling; "I came with the white people whom Iosco, the son of Manteo, is seeking shelter for, and my forest name is Owaissa."

"Owaissa looks more like her namesake than like the white tribe, whom the great Werowance is now to hear of," replied Nantiquas.

"Is the sun at the top of the tall pine? O, I must go to Iosco; where is he, can you tell me?" Virginia asked, almost passing them in her eagerness.

"Nantiquas will take the Owaissa maid to the wigwam of the Werowance Powhatan, the brave Iosco sits before the door." As he spoke, he turned and led the way, and the maidens followed him. Virginia could not help noticing how tall and handsome he was, his long black hair pushed back from his high forehead. He wore a skin girded about his waist with a belt of wampum. Over his shoulder hung a quiver of arrows, and on his left arm he carried a bow. In his belt he wore a tomahawk, and across his forehead was bound the skin of a green serpent, its bright eyes gleaming over his left temple. From his right ear to his waist was fastened a long string of pearls.

A strange sight was the wigwam or bower in which Powhatan held his court. He sat on a couch, which looked not unlike one of our modern bedsteads. It was made of fine wood, rudely carved with strange devices. He wore a robe of raccoon skin with a belt of the rarest wampum. His powerful arms were decorated with metal bracelets. The ground around him was strewn with dried sweet grasses and crushed pine needles that made the air fragrant. At his head and feet sat two beautiful maidens. A hundred bowmen formed, as it were, the wall or outside of the court chamber. In front of them were a hundred women with bare necks and arms which were dyed with paccoon and decorated with white coral. Beside the great Werowance sat a beautiful girl about twelve or fourteen. She looked like Cleopatra, and was, in fact, her sister Pocahontas, known to her people as Matacoka. She gazed wonderingly at Virginia as Nantiquas and Cleopatra led her in and she took her place among the wives and daughters that sat at the head of Powhatan's couch, on the right side of which, on mats, were seated the priests or medicine men singing a queer dirge, keeping time to the melody with their grotesquely-painted bodies. The curious song continued while Iosco entered. He was in the dress of a prince, wearing a white skin, girded with his father's rare and beautiful wampum belt, in which was supposed to rest a great charm. On his feet he wore moccasins made of skins and beautifully wrought with queer patterns. Across his forehead were bound some rare and beautiful feathers, which rose high above his tall figure and nodded gracefully as he moved. He was attended only by one of his braves and three of the whites, who were dressed as Indians, and carried the presents he had brought from Croatoan, which they had now laid before him. An odd medley enough they were, a coil of deer sinews, a small belt of wampum, a string of noughmass, and last, but not least in the eyes of the chief, an old rusty, English sword.

The chief did not deign to notice the things till the sword was put down, then he extended his great hand and picked it up with a gleam of delight in his small, dark eyes as he held it. He took from his mouth his long pipe, passed it to Iosco, who smoked for some moments in silence. Then Powhatan nodded to Iosco, who returned the pipe and began his tale, not as if he were making a petition, but as if he were chanting or reciting a story. He told first of Manteo's going to England, then of the white men coming to Croatoan; of the years that had passed since, when they had lived in peace together; then of his father's death, and the anger of his people, and his wish to remain or leave the two dozen pale faces that were yet alive at Werowocomoca. He spoke of their skill in many things not known to the Indian people.

He told it in a sing-song drawl as if he did not care in the least. But when the medicine men began to mutter: "They are ghosts; have none of them, they kill," Powhatan looked at the three white attendants, who certainly were wierd looking, with their yellow, grisly faces, their colorless eyes, and white skins, and shook his head unfavorably.

Iosco looked anxiously over at Virginia. It was evident she was his chief anxiety, but she, mistaking his look, thought he wanted her, and sprang to him, saying: "Must we go, and where?"

Powhatan half raised himself to look at her as she clung to the tall

figure, fixing upon him her great, blue eyes, her wavy golden hair falling loosely about her. Even the medicine men stopped their muttering, and the beautiful princess Mataoka bent over her father and whispered something in his ear. He could not but admire her beauty, old savage as he was, and he nodded to his daughter, who led Virginia away to her own wigwam. Then he ordered food to be brought to Iosco, which was his way of showing his welcome. And Iosco knew that he and his party were safe for the present.

(To be continued.)

LETTERS TO THE EDITOR.

A MERE LAYMAN.

To the Editor of The Living Church:

I don't want to be read out of Holy Church because I like incense, lights, etc., and, *per contra*, I don't want to see those New York clergymen made martyrs of for being "Protestants." But I have as much right to preach in an Episcopal pulpit on Good Friday as Mr. Washington Gladden has, who cannot truthfully repeat the first forty words of the Nicene Creed, and who has never been baptized or confirmed in an authoritative way. I have as much right to preach in an Episcopal pulpit of the Light of Light, in Whom I humbly believe, as he has to preach of a human Jew crucified, as history admits, under Pontius Pilate. And I would stick to the Gospel, not preach rank communism at the awful hour of the Saviour's Agony. A MERE LAYMAN.

HERESY AND IMMORALITY.

To the Editor of The Living Church:

It has long been noted that heresy and immorality go hand in hand. He, who is false to his religious obligations, is not apt to be over-scrupulous in his dealings with his fellowmen. We are strikingly reminded of this fact by Mr. Howard McQueary's statement to the secular press (Chicago, April 4,): "Jurisdiction does not extend out of the State of Ohio, should I comply with their demands, I might preach where I liked outside of the State, and would be stopped only by another trial and conviction. Should I submit, however, I shall only stoop to conquer. It will be a recognition of the power of the Board, but not of their right. I would recognize their powers only to protest against their supposed rights."

Now, a business man who avows that he may enter into a bargain with another man in order to cheat him, is called "a sharper." But, of course, an effort to cheat stupid orthodoxy in the interest of broad and free thought is eminently praiseworthy! In the Middle Ages, it was a reproach against the Roman Church that it "kept no faith with heretics." The situation is reversed. Heresy now deems it a duty to keep no faith with the Church. J. ANKETELL.

New York, April 6.

WHAT IS A LAYMAN?

To the Editor of The Living Church:

To the pertinent question proposed by Mr. Purchase in a recent issue, "Are the denominational preachers who have been invited to officiate in St. George's, invited as laymen and do they so regard themselves?" I would like to add another: What is a layman? It is a very simple and seemingly needless question, but in the full and exact answer to it is involved the answers to several other questions that are of vital importance in the co troversy of the times. We hear much about lay Baptism in connection with dissenting bodies and their ministry, and here we are introduced to a sort of lay ministry in those preachers invited to speak in St. George's church. Are they then lay members of the Holy Catholic Church and only so, or are they more than laymen? If not more than laymen, how came they to be laymen? Is it held that in Christ's Kingdom on earth the laity have authority to perpetuate their own order independently of an ordained ministry? If this position is not held to be tenable, then are these men either *not* laymen or *more* than laymen, for they are made what they are by those who are like them. If they are more than laymen, then does it follow that they have authority to perpetuate their higher order?

So then, in assuming that these men are laymen for the purpose of co-operative services, it must be assumed that they are so by virtue of lay authority, or (as the greater includes the less) by virtue of the validity of that ministry which they hold and which made them what they are. Perhaps Dr. Rainsford will tell us which position he holds. Did he invite them as laymen made so by laymen or by a ministry to whose validity he thereby testified? Is there anything in the authoritative utterances of the Church to sustain either position? And if so, where is it to be found?

J. H. WEDDELL.

OFFICIATING IN "THIS CHURCH."

To the Editor of the Living Church:

A question is now agitating Church circles as to the right of our clergy to invite and permit ministers of "other denominations" to make religious addresses to their congregations.

Much depends upon the meaning of the words "officiate" and "minister," as used in the canon.

It is claimed, by some, that the delivery of a sermon, or exhortation, is not properly an "officiating."

Let us see what light the Prayer Book throws upon the question.

The 19th Article of religion tells us that "the visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached....." The 22nd article supplements that by informing, who alone are authorized to preach: "It is not lawful for any man to take upon him the office of public preaching.....before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard."

Note that "preaching" is here styled an "office"—*i. e.*, an officiating;—and that none can so officiate but those who are "lawfully called and sent.....by authority." And the authority, as our Ordinal expressly puts it, is an episcopal authority. A deacon may not preach, except he be licensed by the Bishop. And when the Bishop delivers the Bible into the priest's hands at his ordination, he uses these words: "Take thou authority to preach the Word of God....." Why give him this authority now, if he had it before, if he had it as a layman?

It seems clear, then, that in the mind of the Church, and according to the law, preaching is an "official" act; and that it can only rightly be done in "this Church" by those who have received their authority from the Bishop.

The canons provide for the licensing of lay-readers, but hedge them about with restrictions. "They shall not deliver sermons of their own composition." They may not deliver addresses, instructions, and exhortations, except in vacant parishes or missions, and then only when "specially licensed by the Bishop."

What room is there, here, for the claim that "ministers of other denominations" may lawfully preach, or deliver religious addresses, in our congregations!

They may not do it as "ministers," for the Prayer Book and canons do not recognize their ministry as lawful in "this Church." And, of course, they cannot be regarded as laymen of the Protestant Episcopal Church. They themselves would repudiate the notion. Even if considered, in a general way, as laymen of the Church Catholic (any question of heresy or schism being ignored) they would have no right to preach or exhort in our congregations without a lay-reader's license from the Bishop; which, indeed, he could not give them, because they are not, as the canon requires, lay communicants of "this Church."

If I am mistaken in the construction I have put upon the Prayer Book and canons, and there is absolutely nothing to prevent the rector of any parish from inviting even a Unitarian minister to preach to his people, then, surely, it is high time for the Church to take measures to protect herself from such abuse. A. W. CORNELL.

Spotswood, N. J.

THE OTHER SIDE.

To the Editor of The Living Church:

As a constant reader and admirer of THE LIVING CHURCH, may I be pardoned if I call attention to your editorial comment under "Choir and Study" in your issue of the 11th inst.?

It causes me much pain, personally, to find THE LIVING CHURCH, usually so carefully weighing the pros and cons before committing itself, catering to the communistic or, at all events, plebeian cry of "extravagance," at expenditures which exceed the ordinary ability.

All expenditures for all objects must of necessity be in proportion to the income. The women of New York society complained of in your article were probably far better able to afford the $10,000 which it is complained was spent for the entertainment of their guests, than many who spend $1 or fifty cents to go to the theatre or even to the concerts which in your editorial are so highly commended.

The same cry was raised in Philadelphia after the Astor-Willing wedding, because a large sum of money was then expended on flowers and a banquet. The *Public Ledger* of that city, published by the philanthropist, George W. Childs, replying to such criticism in its "Household" column, pointed out that extravagance was in proportion to income, and could not be graded by the amount expended. Further the *Ledger* called particular attention to that which I am surprised THE LIVING CHURCH has overlooked, *viz:* the amount of good done by such expenditures.

The payment of Mr. Damrosch's orchestra by an individual for the pleasure of several hundred friends, must do as much to aid the cultivation of music as the payment of the same orchestra by several hundred people individually in an opera house. Likewise the expenditure of several thousand dollars on flowers or on a banquet, is distributed and helps to provide employment for numbers of florists or caterers and their employees. Surely it is as commendable to help others to help themselves as to give in charity only. Of course, if these expenditures are incurred and nothing given in charity only, the justice of your argument would be apparent, but your editorial itself repudiates the supposition in the cases mentioned.

Your objection to the new bronze doors for Old Trinity is still more marvelous. If the existence of poor in a city is to be sufficient cause for the faithful to refrain from beautifying the houses of God, and providing more than the absolute necessities for worship, then indeed should all the magnificent cathedrals which love, self-denial, and devotion have reared throughout the Middle Ages be our shame rather than our pride and glory; for in which of those cities can we suppose poverty and the need of charity did not exist at the time its cathdral was built? Solomon's temple was far more costly than most of these, the temple built under Cyrus was even grander. When the latter was built there certainly must have been poverty among the Jews. Both temples received the approval of God.

America seems but recently to have awoke to the idea that God should be worshipped in the "beauty" of holiness, and it does seem strange that the leading Catholic paper of our Church in America should be the one to object.

R. W. AIBAN THOMSON.

Saranac Lake, April 15, 1891.

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UNCLE SETH'S SPRING POEM.

Early every spring I must
Either poetize or bust,
Poetry biles in all my natur',
As hot water biles a tater;
I go off, alone awhile
By myself and let her bile.

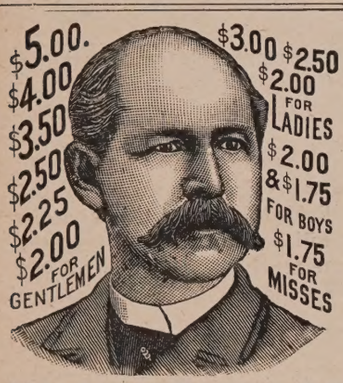
'Tain't spring bitters that I need,
Or more sulphur with my feed,
Or some ol' quack's stomach filler,
Sassafras or saspariller;
But it's just a chance to sling
Poetry out a-ting-a-ling.

All the hills and mountains high
Are a flirtin' with the sky,
An' it pelts the hills with showers,
An' they giggle back 'th flowers;
Natur' giggles an' I must
Either poetize or bust.

'Neath the lather of the snow
Natur' shows her face aglow,
Waiting for the grass permiscus,
To come sproutin' up like whiskers,
Poetry's bilin'; for awhile,
I'll go off and let her bile.

Now all natur's in a rush,
'Tain't no sin for me to gush;
Natur' wiggles on in meter,
An' I catch the general teeter,
An' a child of natur must
Either poetize or bust.

—*F. W. Foss in Yankee Blade.*



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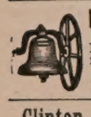
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OPINIONS OF THE PRESS.

The Christian at Work.

A WEAK APOLOGY.—Dr. W. S. Rainsford's explanation of his practice of inviting his non-episcopal brethren into his pulpit, made public in the newspapers last week, naturally arouses not a little interest. Dr. Rainsford explains that the services have been held on a night in the week not appropriated to any other, and that they were inaugurated for the instruction of his flock upon topics on which all Christendom is in accord, by gentlemen recognized throughout the land as trained and able Christian teachers. This year, as last, he further says, the programme provided for both lay and clerical lecturers, and the reason there were none of the former is that it was not discovered that none could be had until too late to find others in their place. And Dr. Rainsford makes his statement in the cause of harmony, and to dispel the idea that intentionally, if at all, he has violated any canon of the Church. It will be generally felt, we think, that Dr. Rainsford rather weakens his case by his explanation, and especially that part of it where he pleads the necessity of securing lay lecturers, as if the resources of his Church were inadequate to provide them, or as if the ministers of other denominations held positions equivalent to lay readers in his Church, as they certainly do not. As we read the signs of the times, they seem to point to the ultimate prevalence of the practice instituted by Dr. Rainsford, Dr. Newton, and Dr. Stanger; and then we shall be nearer the condition of affairs that prevailed in England during the first century of the Reformation. Such a result, however, is rather to be secured by insistence by these brethren upon their rights in the premises. But it will scarcely be promoted by an apologetic address addressed to the general public through the medium of the daily newspapers.

Church Bells.

THE WESLEY CENTENARY.—This week has been celebrated the centenary of John Wesley's death. The celebration has been held not only amongst Nonconformists but among Churchmen as well. It is natural and proper that it should be so. Again and again throughout the course of his life Wesley reiterated his attachment and faithfulness to the Church of England, and deprecated any severance from her. It was not long before he died that he made that famous statement: "I declare once more, that I live and die a member of the Church of England, and that none who regard my advice will ever separate from it." That the Church of that day, is partly, is largely, to blame, for the fact that his followers did not follow his advice, but did separate, is unquestionably true. But that they still keep separated is the fault no longer of the Church but of themselves, and is a proof that they have not genuinely imbibed their founder's spirit or followed in his steps. The Church of a hundred years ago was cold and unsympathetic; she looked with no favor upon divergences from the respectable, stereotyped forms of teaching and services which then obtained; she chilled, or killed, or alienated spiritual enthusiasm and efforts. No one ever lived who was more of a spiritual enthusiast than Wesley; yet with his dying breath as it were, he proclaimed himself a Churchman, and desired that all who believed in him should continue Churchmen. But to-day the Church opens her arms wide to all sorts and conditions of men, and the excuse for separating from her, for keeping separate from her, at least on Wesleyan grounds, is reduced almost to nothing. Are the Wesleyans nowadays more spiritual, more enthusiastic, than John Wesley? If in the worst days of the English Church he could see no cause to leave her, what cause for leaving her does there remain when everything which he might so pertinently have urged as a ground for schism has, by God's providence, almost, and in the majority of things altogether, passed away? We say this in no spirit of contempt and raillery but in charity and soberness.

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OIL of peppermint in water, diluted even to one part in one million, will kill cockroaches in an hour.

To clean rust from polished steel, mix 10 parts of tin putty, 8 of prepared buck's horn, and 25 spirits of wine to a paste. Cleanse the article by rubbing with this, and finally rub off with blotting paper.

A GOOD cement for celluloid is made from 1 part shellac dissolved in 1 part spirit of camphor, and 3 to 4 parts of 90 per cent. alcohol. The cement should be applied warm, and the broken parts securely held together until the solvent has entirely evaporated.

TO CLEAN PAINTED WORK.—When painted wainscot or other wood requires cleaning, soft soap and fuller's earth should be applied with a flannel. The work should proceed from the top downwards, and the water should be prevented from running on the clean parts as much as possible, or marks will be made which will appear after the whole is finished. One person should dry with a soft rag as fast as another has scoured off the dirt and washed off the soap. When the paint is soiled in parts only, and does not require a general cleaning, dip a sponge or a piece of flannel into soda and water, wash it off quickly, and dry immediately, or the soda will eat off the paint. When paint simply requires to have the dust removed from it, a cloth should not be used; but, after blowing off the loose particles with a pair of bellows, the operation should be completed with a long-haired brush. With care, paint will look well for a long time if guarded from the influence of the sun.

IT is not generally known that the fitnes kinds of glass, including plate and that used for the table and for mirrors, is so soft that it is easily scratched, and therefore should never be cleaned with anything except the softest cloth, brush, or paper. Rubbing the glass with coarse harsh textures in combination with soaps and powders that contain much potash or soda, will soon injure and finally remove the polish. Even common soap and water are not to be frequently used, and no powder harder than prepared chalk. For rich glassware and mirrors, alcohol and water may be safely used, and if very much soiled, a little lemon juice or acetic acid may be safely added to the alcohol and water.

To polish nickel-plating when it becomes dull, use jewelers' rouge and fresh lard, or lard oil, applied to a piece of chamois skin. Rub the parts, using as little of the mixture as possible, and wipe off with a clean, slightly-oiled rag, or some cotton waste. In many cases, perhaps in most, no preparation is needed to clean or polish nickel, a simple rubbing with chamois skin or very soft cotton being all that is required.

NEVER use soap in the water when cleaning oil cloth. It fades the colors and breaks up the paint. Ammonia, also, is to be avoided, because it gives the cloth a dull, dead look. If a brush is used, it should be a soft one, but it is better not to use any, except in cases when the oil cloth has been long neglected, or poorly washed for some time previously. Take a clean flannel cloth and apply clean, warm water, which is finally to be removed by soaking it up into the wash cloth again, after it has been wrung out. The oil cloth is then wiped dry with another piece of clean flannel or coarse crash. After the oil cloth has become thoroughly dry, apply to it some warm linseed oil. The housekeeper who tries this for the first time will probably use too much, and make the cloth so sticky that every particle of dust will adhere to it. Only a very little is to be used, and slightly rubbed into the cloth, giving it a handsome gloss. The linseed oil will do more harm than good, unless used as sparingly as indicated. In the country, skim milk is used in the place of oil, and it gives the cloth a beautiful gloss. Of course, an oil cloth with frequent washings, will look old, and the housekeeper should be cautious about washing when dusting will answer just as well.—*Good Housekeeping.*

TO WASH HEAVY LINEN STAIR COVERING.—If you have stationary tubs, run warm water into two of them; put your linen into the first tub, take one end of it and lay it smoothly against the board that forms the division of the tubs, and with a clean scrubbing brush and plenty of soap, scrub evenly as much of the cloth as will cover the board; when that is done, slip it over into the second tub and scrub another portion. When it is all scrubbed, rinse and starch in the usual manner, and you will find that when dried the linen will be perfectly clean, and will not be spotted as in the case where soap is rubbed on the linen and a rubbing board is used. If you have no stationary tubs, take a smooth board, place it as you would a rubbing-board, and lay your cloth on it to scrub.

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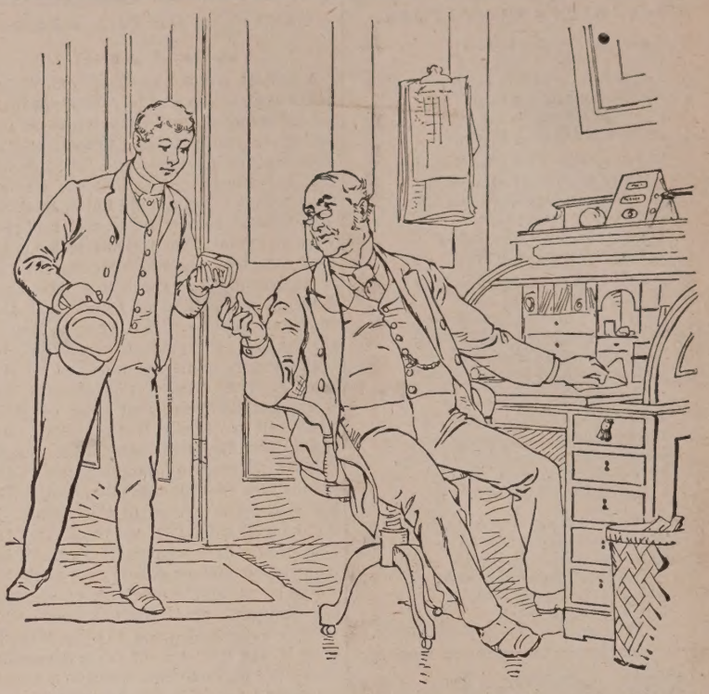

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